Vol. LXXIX No. 5 November, 1928

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

SAINT THOMAS AND THE PREACHER 449
The Very Rev. IGNATIUS SMITH, O.P., Ph.D., D.D., Brookland, D. C.
THE PARISH MISSION 463
The Rev. Father BENEDICT, C.PP.S., Carthagena, Ohio.
WHO SHALL GIVE RELIGIOUS INSTRUCTION? 470
The Rev. JOHN T. McMAHON, Ph.D., Perth, Australia.
THE ARCHBISHOP'S POCKET-BOOK. A Change of Scene 486
THE COLORED HARVEST 496
The Rev. EDWARD F. MURPHY, S.S.J., Ph.D., Newburgh, New York.
A PRIEST'S SPIRITUAL PROBLEMS 508
The Rev. WILLIAM J. KERBY, Ph.D.
THE PROPER PLACING OF AN ORGAN 521
ALFRED G. KILGEN, St. Louis, Missouri.
BIRTH CONTROL AND THE "PERVERTED FACULTY" ARGUMENT 527
The Rev. JOHN M. COOPER, Ph.D., S.T.D., Catholic University of America.
OUR PREPARATORY SEMINARIES 533
CLERICAL BEQUESTS FOR MASSES 534
CATHOLIC BOY SCOUTS 535
DISPENSATION FROM THE EUCHARISTIC FAST BEFORE MASS 537

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1305 Arch Street
PHILADELPHIA

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1928: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

Altar Wine Supremacy

SINCE 1877

The COVICK Altar Wines are produced in California and have the unqualified approval and commendation of all the Bishops of California.

✣ ✣ ✣

The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the COVICK wines under the authority of His Grace the Most Reverend Archbishop.

The COVICK wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.

✣ ✣ ✣

The COVICK altar wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.

✣ ✣ ✣

For the convenience of the Clergy throughout the country the COVICK Mass Wines may be obtained from

Fee Brothers
21-27 North Water Street
Rochester, N. Y.

The I. Donnelly Company
408-410 East Ninth Street
Kansas City, Mo.

J. Redmond Covick
33 South Wells Street
Chicago, Ill.

The T. F. Rodden Agency
25 Barclay Street
New York City, N. Y.

or direct from

The Covick Company, 330 Stockton Street, San Francisco, Cal.

The Covick Company

Established 1877 **Incorporated 1900**

CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. XI:

Epistola ad Emum P. D. Dionysium tit. SS. Nerei et Achillei S.R.E. Presb. Cardinalem Dougherty. Archiepiscopum Philadelphiensem, XXV Episcopatus Annum expleturum 518

Letter of the Holy Father to the Right Reverend Monsignor James H. Ryan, Rector of the Catholic University of America 519

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 521

The Proper Placing of an Organ 521

Birth Control and the "Perverted Faculty" Argument. (*The Rev. John M. Cooper, Ph.D., S.T.D., Washington, D. C.*) 527

Our Preparatory Seminaries 533

Clerical Bequests for Masses 534

Catholic Boy Scouts 535

Dispensation from the Eucharistic Fast before Mass 537

"Clandestine" Marriage of a Roumenian Catholic 539

At the "Lavabo" in Requiem Mass 541

Adding to Prayers After Low Mass 542

Grape Sugar Added to Altar Wine 542

Patronal Titles of Our Lady 542

CRITICISMS AND NOTES:

Brunsman—Preuss: A Handbook of Fundamental Theology 543

Castelain: De Cultu Eucharistici Cordis Jesu 544

———: Actes de S. S. Pie XI 545

Weber: The Christian Era, A. D. 1—1517 545

Lugan-Riggs: Social Principles of the Gospel 546

Hamon: Histoire de la Devotion au Sacré-Coeur—Tome III: Paray-la-Monial 547

D'Ales: Baptéme et Confirmation 548

Belloc: A Companion to H. G. Wells's Outline of History 549

Wells: Mr. Belloc Objects to the Outline of History 549

Belloc: Mr. Belloc Still Objects to Mr. Wells's "History" 549

Arendzen: Whom do You Say ——? 550

Schuster—Levelis Marke: The Sacramentary, Vol. 3 550

Baunard: Les Deux Freres (1829—1908) 552

O'Connor: Songs of Youth 552

Ter Haar: De Occasionariis et Recidivis 553

Meric: L'Imagination et les Prodiges (2° Ed.) 553

Martindale: The Kingdom and the World 553

O'Brien: Irish Fireside Hours 554

LITERARY CHAT 554

BOOKS RECEIVED 558

Next Volume will be our Eightieth Volume

The Ecclesiastical Review

Established in 1889

For Priests

By Priests

invites Every Priest to enroll his name on its list of subscribers

NEXT JANUARY will bring THE ECCLESIASTICAL REVIEW to its ***Eightieth Volume***, and it is looking ahead to a year of increasing efficiency, encouraged by the fact that each volume has seen the REVIEW steadily grow in the confidence and in the number of its readers. This gratifying fact brings with it a quickened sense of responsibility toward our subscribers and the resolve to make the REVIEW more and more interesting and helpful to priests.

✠

Questions of practical interest and importance to every priest in the domain of Sacred Scripture, Moral Theology, Liturgy and Pastoral Theology; the Documents of the Holy See and the Decisions and Decrees of the various Roman Congregations; Reviews of all publications of interest to the Clergy—fully treated.

✠

Experience has shown—cases crop up every day—of the unwisdom of relying upon reading the copy of another subscriber. Sooner or later, in one way or another, this prop is withdrawn, and it is too late then to get the volumes that are desired.

✠

It is better to subscribe without delay. THE REVIEW is the PRIEST'S ENCYCLOPEDIA, for Priests, by Priests, and no Priest should be without his own copy.

THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. IX.—(LXXIX).—NOVEMBER, 1928.—No. 5.

SAINT THOMAS AND THE PREACHER.

OUR Catholic people are becoming very exacting in their demands of their priests in the pulpit. The clergy are appreciative of the forces that have brought this about and are eager to meet the new standard. It is risky to-day to undervalue any audience to which a Catholic priest may be called on to speak. Whether this audience is entirely Catholic or mixed, whether it is in a church, in the parish hall or in a public assembly room, the clerical speaker is certain to address persons who, if they have not had actual experience in public speaking, have at least formed their judgments as to what a good public speaker ought to be. High schools, colleges and universities are turning out annually thousands of men and women who even when they are not perfect in public speaking have been taught to distinguish between a good and a poor address. Some of these are apt to be in any audience that a priest addresses, and some of them will pass judgment on him, and all of them will expect from the Catholic preacher the most perfect realization of the highest standards of public speaking. They should not be disappointed. The radio that brings into every home the best orators of the nation has given to our people a standard of oratorical judgment that places additional obligations on the preaching priest. In their homes they match one speaker against another and are quick in their comparisons and decisions. In church even their reverence can not be expected to prevent them from comparing the preacher with their favorite radio speaker or lecturer. And they expect that their priest will excel in speaking as he excels in dignity.

There is something mysterious about the spoken word. People, especially in our country, gather eagerly to hear a speaker who has something to say or who has nothing to say and says it well. Many a lesson can be learned by the Catholic preacher from the so-called freaks who hold their audiences while talking on the wildest topics on the busy corners of our noisy streets. And the least of these lessons is that our Catholic audiences want to be spoken to. I have often wondered what an auctioneer would be able to do with Catholic truth were he permitted to take his ability in speaking into the Catholic pulpit. At any rate the audiences that he can collect under the most disadvantageous circumstances show that the people like to be talked to and that they appreciate the speaker who has a message to deliver and who gets it over well. It is a long jump to the Catholic pulpit from the auction shop or the street corner, but we have to keep in mind that even the reverence of our Catholic people in their churches can not stop the natural instinct of their minds to make comparisons. Forces outside of the Church are tending to make them expectant of good preaching from the Catholic priest.

One of the most consoling indications of the zeal of our priests is their eagerness to meet the new standard of preaching created by social development. Their multiplying demands for sources for sermon matter are refreshing and their complaints about the neglect of their training for speaking in the seminaries are productive of hope. Even the inexperienced of our Catholic preachers knows that he must be more than ordinary to bring the Catholic pulpit into favorable comparison with the other places from which his audience is addressed. His knowledge must be superb. And the more he appears before the public the more he must have to say. That means that he must be restlessly alert to new ideas and continually busy in sounding the depths of Catholic doctrine. The more successful he is the more he will be called on, and the more he is called on the more concentrated and thorough must be his study. Some one has said that a successful preacher must absorb ten times more than he delivers. It is certain that "nemo dat quod non habet", even though the ratio between preparation and preaching may vary with different individuals. Our priests are realizing that a higher standard of preaching

is necessary and that they must dig into something besides the stereotyped sermon books for material for their messages to the people.

Sermon books seem to have lost the appeal that they enjoyed in the past. Few prominent Catholic preachers are willing to publish their sermons. Outlines for sermons are more acceptable than the sermon itself because the outline is more flexible and more provocative of thought. Our priests prefer to do their own thinking and to give full sweep to their own imaginations rather than be crippled by the oft-used imagery of another. The American passion for originality is having a favorable reaction on the Catholic pulpit of this country and there is a noticeable movement on the part of our clergy for the sounding of the bed rock of doctrine on which they can stamp their own personalities and build their own oratorical superstructure.

The Summa Theologica of St. Thomas can be for the preacher an incomparable aid. It is the bed rock of Catholic Truth and can be the T-square of Catholic preaching. The priest who wishes to meet the needs of his people in the way of preaching or to make them proud of him as a preacher will find his thirst and quest for material for sermons endlessly satisfied in the Summa Theologica of the Angelic Doctor. Here is sound doctrine for sermons and addresses to any audience and here is a preacher who suggests ideas without hampering individuality. The Summa Theologica is selected from the many writings of St. Thomas as a source book for our priestly preachers because it is the best known and the most easily procured of his works. The preacher who has discovered in the writings of the Angel of the Schools a real playground will find a wealth of preaching material throughout the thirty-four folio volumes (Vives edition) of his writings. The " Sermons of St. Thomas " are more valuable as historical documents than as a ready reference for present-day preachers. They are outlines of his addresses on problems vital in his day and paralleled in the problems of present-day life. These sermons have been published; many of them authentic and most of them spurious. All of them imply the fact that the " Doctor Universalis " was a successful preacher, that he had preaching in his mind and that he wanted Catholic Truth presented not

only to the students in the classroom but also to the laity in the churches. Many successful preachers have also found the Commentaries of St. Thomas on the Four Gospels a rich field for the gleaning of ideas for sermons. Cardinal Newman, while yet an Anglican, prized the *Catena Aurea* and headed the commission that gave us the beautiful English translation of the marvelous work that joins in a golden chain the opinions of the Fathers on all four Gospels. Likewise the Commentaries of St. Thomas on the Epistles of St. Paul offer the preacher sermon material that is incontrovertible and inspirational. Both the *Catena Aurea* and the commentaries on St. Paul's Epistles are valuable for the weekly sermon on the Epistle or Gospel of the Sunday and should not be ignored by those who desire to become successful preachers. However, it is the Summa Theologica that is offered to preachers who are dissatisfied with sermon books and who are searching for a source book for preachers. The Summa Theologica does not represent all the suggestions that St. Thomas can offer to the priestly preachers of the country, but it is easily procured either in the English or the Latin and it can be tapped by all Catholic preachers for all kinds of sermons.

The studious preacher finds help in the preparation of every kind of sermon in the Summa Theologica, a considerable recommendation when one considers the variety of addresses a Catholic priest is called on to deliver to-day. The dogmatic or doctrinal sermon can draw much from the first and third parts of the Summa Theologica wherein the mysteries of faith are analyzed logically and without elaboration. Moral sermons when taken from the Prima-Secundae or Secunda-Secundae lose nothing in practical application and assume a reasoning tone that saves them from reprehensible and common scolding. The *ordinary* Sunday sermon, as it is called even though it is of *extraordinary* importance both to Church and State, will pack an enormous amount of practical information about the Sunday Epistle or Gospel when it has been drawn from the Summa Theologica. Occasional sermons also, such as the priest may be called on to deliver on the feast of some saint, at the dedication of a church, the profession of a nun or the jubilee of a priest, are not such bugbears to the preacher who is familiar with his Summa Theologica and who

knows how to adapt its solid doctrine to the needs of the occasion. The priest who is in charge of the Sodality or the Holy Name Society is often in a quandary as to how to organize and how to gather material for a course of weekly or monthly "talks" to the members of these societies. If he is familiar with the plan and divisions of the Summa Theologica, most of his worries are dissolved and the interest of his audience is more easily sustained. He can not fall into wearisome repetitions and is never at a loss for suggestions that interest him and his audience. The devotion of our people to the Holy Hour of Adoration and the eagerness with which they look forward to hearing a short meditation delivered by the priest who is in charge of this devotion in the parish have added to the preaching worries of the busy pastor or curate.

In the third part of the Summa Theologica the treatise on the Eucharist is a limitless source of dogmatic teaching and of practical application formulated by the "Theologian and the Poet of the Blessed Sacrament". In the hands of a preacher gifted with even the most meager imagination the meditations delivered week after week at the Holy Hour and based on this tract in the Summa are eagerly welcomed by our people. Not only is the tone of the Lenten courses delivered in our churches being raised, but the number of busy priests who have a genuine desire to write and deliver these Lenten courses is increasing each year. The progress would be even greater if so many potentially great preachers were not hindered by a helplessness in the gathering of material. The Summa Theologica is particularly adapted for the preparation of courses of Lenten sermons. Here the Master Theological Synthesist of all time presents a complete analysis of all the great points of Catholic belief and practice. The Lenten preacher who follows him is sure to be logical from week to week and to give a complete presentation of the topic chosen as the central idea for the Lenten course. Conducting retreats for the laity, the clergy or the members of religious communities is not a problem that confronts all preachers but many successful retreat masters acknowledge their debt to the Summa Theologica of St. Thomas with its treasury of doctrinal, moral and ascetical teachings. Every type of sermon that any preacher could be called on to deliver will be better for having been prepared

with the assistance of the teachings of the Angelic Doctor taken from the Summa Theologica.

The truth of this statement is evidenced by the dependence placed on the Summa Theologica by many of the world's best known preachers. Three great French Dominican preachers who occupied the pulpit of Notre Dame in Paris for many years are classical examples of the value of the Summa Theologica in preaching. Père Lacordaire in his masterful sermons marked a new epoch not only in French preaching but also in other countries. He seemed to divine the temperament of his unbelieving audiences and to meet them on their own ground with the principles of Catholic belief. In this as well as in the content of his doctrine he shows the influence that the study of the Summa of St. Thomas had on his preaching. The immortal Monsabré who occupied the pulpit of Notre Dame for more than twenty years, was also a deep student of the Summa Theologica of the Angelic Doctor. Père Monsabré has left us more than forty printed volumes of his sermons under the general title *La Exposition du Dogme Catholique*. They are really an adaptation of the Summa Theologica to the intellectual and moral needs of his time in France delivered in the style of a master pulpit orator. Surprise has often been voiced over the ability of Monsabré to attract an audience to the same church for more than twenty years in a consecutively developed exposition of the principles of Catholic belief. This is a tribute not only to the genius of this remarkable preacher but also a tribute to the Summa Theologica of St. Thomas on which he depended so successfully.

The pulpit of Notre Dame was occupied for twenty years by another French Dominican, Father Janvier, whose sermons during that time have been printed in a series of more than twenty volumes. These sermons are really a modern pulpit commentary on the Summa Theologica of Aquinas, since the author follows consecutively for twenty years not only the doctrine of St. Thomas but also, in general outline, the very plan of the moral part of the Summa. The printed sermons of this outstanding preacher of the present century are a perpetual recommendation of the Summa Theologica as an arsenal of equipment for the preachers on the firing-line. Here in the United States the eloquent Dominican Father Tom Burke is

still remembered, not only for his fiery eloquence but also for the readiness with which he quickly mobilized Catholic principles against the attacks of the enemies of the Church. This adaptability is understood by those who know how thoroughly Father Burke as student and professor had mastered the Summa Theologica of St. Thomas and how completely he depended on it for material for his sermons. Other nationally and internationally known pulpit orators might be introduced to give testimony of the value of the Summa Theologica for the preacher but perhaps even more valuable testimony might be offered by the army of pastors and curates throughout the world who, while achieving no national or international prominence as preachers, carry the brunt of the battle Sunday after Sunday in the parish and who find constant information and inspiration for their work in the Summa Theologica. Their numbers are constantly growing and the quality of the Sunday sermon is therefore constantly improving.

The reasons why the Summa Theologica can help preachers may be interesting. The first quality that recommends the Summa for the use of preachers is the soundness and the universality of the doctrine it contains. In the Summa Theologica of St. Thomas all the great truths of Catholic belief and the practices of Catholic discipline are succinctly presented; the relation between belief and practice is pointed out and proportion and perspective are maintained at all times. Four score of Popes have given it their approbation, the Council of Trent placed it during its sessions on the altar beside the Holy Bible and the Code makes it the authoritative theological text book for ecclesiastical seminaries throughout the world. Another quality that makes the Summa Theologica an acceptable handbook for preachers is the overpowering order that dominates it at all times. To the preacher who is a student of the Summa Theologica this order becomes a habit of mind that is instinctively reflected in his sermons even though he is not quoting the words of the Angelic Doctor. This order manifests itself in logical divisions that clarify the subject matter and free the sermon from useless and paralyzing repetitions. To eliminate useless questions, purposeless subtleties and vain repetitions was the aim of St. Thomas in writing the Summa Theologica. This is also an essential requisite of every worth-while preacher

to-day and in the masterpiece of the Angelic Doctor he will find a paradigm of order and simplicity.

Another quality of the Summa Theologica unconsciously absorbed and of inestimable help to the preacher is crispness and succinctness of doctrine. The preacher searching for material for a sermon is not compelled to wade through page after page of irrelevant matter; he finds the points and the kernel of the question thrown into a few simple words. Here is found essential truth, stripped of metaphor and flights of imagery and upon which the preacher can base his own applications and examples. Another fact that should command respect for the Summa Theologica as a handbook for preachers is that St. Thomas was himself a preacher of no mean ability. Many times the stately cathedrals of France and Italy resounded to the eloquence of his voice on the ordinary Sundays of the year, during the Lenten season and on special occasions. His audiences were held spellbound by the simplicity of his style, the solidity of his matter and the earnestness of his delivery. The Summa Theologica represents the synthesis of all the other works of the Angelic Doctor and to the writing of it he brought a knowledge of preaching values obtained from actual experience. He was writing for men who were to be engaged in the active work of the ministry and it is reasonable to suppose that this master mind kept before him the preaching problems of the priesthood.

A final quality that makes the Summa Theologica a valuable aid to even experienced preachers is the wealth of scriptural and patristic quotations given in the treatment of every question. St. Thomas personally declared that the greatest favor granted to him by God was that he never forgot a single thing that he ever heard or read. Before writing the Summa Theologica he had written commentaries on the Epistles of St. Paul and on the four Gospels and had also written the *Catena Aurea,* the golden chain of the statements of the Fathers of the Church on the Gospels. The student of the Summa Theologica interested in preaching finds without much trouble a veritable mine of scriptural and patristic quotations on any given subject that are apt and accurate.

A familiarity with the Summa Theologica will help the preacher to build up correct habits of thought: it will save him

from mistakes that make many sermons poor. Sermons will never suffer from doctrinal emaciation or anemia if the preacher has consulted and used the Summa. Teachers of religion in our Catholic colleges are almost unanimous in bewailing the ignorance of Catholic teaching manifested by the pupils sent to them from the high schools. No one can be satisfied with the religious knowledge carried by the majority of the graduates of our Catholic colleges. Even college graduates who occupy the pews in our churches on Sundays need very well prepared and very accurately worded instructions on the belief and practices of our holy faith. They not only need this but they also crave it, and the less finely educated of our people are even more eager for doctrinal instruction. They have many questions that they want answered and they are always most alert listeners when the preacher's sermon indicates an appreciation of the doctrinal and moral needs of the Catholic lay people on the firing-line and a studious effort to meet these needs. Some preachers have said that the streamline models of 1928 Catholicity can't be preached to. This is not true. They are not satisfied with antiquated, plagiarised, irrelevant vaporings even though the language be faultless and the delivery be commanding. They want a solid and a logical presentation of the teaching of the Catholic Church on the questions that disturb them because others are disturbing them about them. Their restlessness should not be taken as a sign of unbelief or irreverence but rather as a spur for more intelligent and intelligible preaching.

The only source of religious education for many of our people is the pulpit. Our people really want to believe, to practise their belief and to fight intelligently for that belief. In a word, the experienced preacher knows that his audiences are never so apt to grip the edge of the pews or benches as when, even in the plainest of language, he is delivering to them an intelligent, predigested and earnest presentation of some truth or practice of our holy religion. Words and delivery are not to be denied, but our Catholic audiences will tolerate poor diction and amateur delivery if they are given timely information on the topics that disturb Catholic minds and about which Catholic minds should be disturbed. The Summa Theologica is a valuable aid to the preacher who really

desires to meet the intellectual needs of an increasingly intellectual audience. The intelligent use of the Summa Theologica will help the preacher build up an intellectual and doctrinal background for every sermon. If he refers to the Summa Theologica and incorporates its doctrine in his sermons he will be spared the bushwhacking criticism of the laity who say that so many preachers talk well but say nothing.

Another mistake made by poor preachers and closely allied with that of the neglect of doctrine is the excessive use of imagery and examples. Examples are dangerous when the audience is bewildered by them or when they distract from the argument that is to be driven home. As helpful as figures of speech may be to the preacher who, in his room, is seeking to clear up his own conceptions, they are a handicap to the audience if they impede the goal or cloud the strategy of the discourse. Imagery in a sermon may be likened to a decoy that purposes to attract thought and concentration from the wide open spaces of the listener's mind. The excessive use of figures of speech or the excessive stressing of even one figure is foolishly shooting at the decoy. The preacher familiar with the content and the style of the Summa Theologica will be impressed by the facility with which St. Thomas uses parallels and also with the artistry with which he keeps his figures of speech subordinated in the attention of the reader to the main idea he is driving home. The generalship shown by the modern motion-picture director finds a parallel in the tactics of St. Thomas. The director, in the use of the "flashback", must know just how long to leave it on the screen and when to withdraw it lest the audience become more interested in the insert than in the main thread of the story. The preacher shows his real skill in the use of imagery in knowing when to drop his figure of speech lest the audience get lost in its meshes to the detriment of the main argument. He will find help in acquiring this artistry in the Summa Theologica where St. Thomas uses imagery frequently and yet so adroitly that it always intensifies and never distracts the attention of the reader.

Another mistake of poor sermons against which the Summa Theologica will warn the preacher is confusion occasioned by useless repetitions. This has already been indicated; but clear-

ness of division with elimination of repetitions is so distinctive with St. Thomas that it can be mentioned again. There are few preachers who offend against efficiency by overcrowding their short sermons with too many ideas. There are more who are inefficient because they preach too long on very few ideas. They repeat and endlessly repeat, they make the same idea " double in brass ", they introduce their orphan child so often that it performs more functions than a one-man band. And the audience consequently is wearied. Too many ideas, while they show the learning of the preacher, may be more than the traffic can stand, more than the audience can assimilate. A certain amount of repetition is necessary. Expert missionaries are well aware of the value of repetition. So are pastors who realize the advantage of making the same announcement in three different ways in order to save themselves the need of answering useless question afterward. But repetition must be concealed by a variety of expression and a changing point of attack. St. Thomas in his Summa Theologica shows an incomparable ability to do this and the preacher who follows him acquires the habit. The use of the Summa Theologica will teach preachers the value of the classification of ideas and will help them discover whether they are repeating with reason or unreasonably.

Some readers expect too much from the Summa Theologica in their desire to fall back on St. Thomas for help in preaching. These recommendations of the Summa Theologica to preachers are addressed to men who are not looking for unused sermons that can be safely copied; who are not looking for short cuts or detours to successful preaching that can be accomplished without work and study.

Completely written sermons that have not been used and that are worth copying are not worth looking for. An orator like the poet may be born and not made, but a lot of genuine oratorical ability has been lost to the Church by laziness and a lot of mediocre talent has become outstanding by dint of hard work. St. Thomas's Summa Theologica can not make a lazy cleric achieve successful preaching. The Summa Theologica is not a magic wand that can be waved over the desk of the preacher and before which a miraculous transformation will take place. These expectations have been blasted for many in

the past who looked for miracles in the use of St. Thomas for preaching and who knew him without using him. The Summa Theologica of St. Thomas Aquinas is valuable for those preachers who are working hard to acquire ideas and methods that will bring the unchangeable truths of Catholic teaching into the lives of a constantly changing Catholic audience. Some suggestions are added to show how the Summa may be searched by preachers who are not experts in the use of the works of Aquinas.

The methods of using the Summa Theologica for preaching are as variable as the methods of using Shakespeare for literary study. The use of the Summa is even more difficult because we have not at our command so many aids to quick and ready reference. However the following suggestions can be made.

The first part of the equipment of the preacher who is going to draw help from the Summa Theologica of St. Thomas is to get this marvelous work. There are many splendid editions in Latin and it has been translated into German, French, Spanish, Italian and even into Chinese. A very accurate translation has been made by the Dominican Fathers of the English Province, but for preachers this translation in 18 volumes suffers from the fact that the complete Indices are not yet available. And for those who are both expert in preaching and expert in the knowledge of the works of St. Thomas the usual indices of the Summa are invaluable. There are seven of them. 1. *Index* of subject matter of the whole Summa arranged in alphabetical order according to the outstanding topics of the work. It compares favorably with any modern index. 2. *Index* of all the passages in Sacred Scripture cited by St. Thomas, with a reference to his understanding of and to his application of this particular passage to the organized theological treatment of divine revelation. 3. *Index* of the whole doctrine of St. Thomas reduced to the common heads under which all the problems of thought and action of Catholic life are presented to the Catholic preacher. 4. *Index* of apologetical subjects. 5. *Index* of the places in the Summa Theologica in which St. Thomas seems to contradict himself and the explanation of them from his own writings. 6. *Index* or catalogue of the authorities whom St. Thomas cites throughout the Summa. 7. *Index* for preachers in which are indicated

the places in the Summa where the preacher may look for material for sermons on all of the Sundays of the year and all the principal feast days of the Church and the anniversaries of the Saints. These indices are a monumental work. The *Tabula Aurea* of Peter Bergamo who compiled them first for the Parma edition of the *Opera Omnia* is still the basis of this work, but the task of revising this for every succeeding edition of the Summa Theologica and also for the editions of the *Opera Omnia* has been marvelously carried out. These indices offer no difficulty to any preacher and obviate any possible excuse that the Summa Theologica is not available for those who wish to make use of the Summa for even catechetical instruction of children. These indices offer to the preacher seven avenues of approach to the Summa Theologica that are selective enough in their appeal and accurate enough in their cues to satisfy the yearnings of even the most critical.

Take for example the priest who is preparing a sermon for the ordinary Sunday congregation. Whether it be on the Epistle or the Gospel he can go at once to the Index of the Summa Theologica. What Sunday is it? Look up that Sunday in the seventh index to the Summa and there for the Epistle and the Gospel are given references to many places in the Summa where each passage is explained and where its relation to the entire content of Catholic belief and practice is indicated. If this is not entirely satisfactory and must be supplemented look in the Scriptural Index of the Summa. There in orderly array he will find where, in the Summa Theologica, all of the less obvious passages of the whole Bible are explained and applied to everyday life. Following these two methods on just the index of the Summa Theologica, no preacher can be left desolate in his choice of what to talk about at the Sunday Mass. It is interesting in this regard to know that several of the best of the diocesan programs for Sunday preaching have been based on this index, just as the Catechism of the Council of Trent is based on the divisions of the Summa Theologica and repeats so often the very words of the eloquent Aquinas.

The Indices of the Summa Theologica are a bonanza to the preacher who is looking for a reliable background for what are called " Special Occasional Sermons ". Lenten preachers and those who plan series of sermons to members of the

Sodality or the Holy Name Society are not wasting time when they "run through" the seven indices of the Summa Theologica.

It is advisable to have at hand not only a set of the Summa Theologica with the aforementioned indices but also a helpful chart of the entire Summa Theologica. These charts, easily procurable, give a bird's-eye view of the entire content of the Summa and therefore a bird's-eye view of the entire dogma and practice of the Catholic Church. The preacher who is looking for sections of Catholic teaching that will admit of logical and detailed development in Lenten courses, series of sermons to the Sodality or the Holy Name Society, connected discourses at the Holy Hour and series of sermons to non-Catholics will find it advisable to have at hand one of these synopses of the Summa Theologica. There is one chart three feet by three feet which is not too large for the wall of the priest's study and which ought to be found in the theological classroom of all seminaries and houses of studies.

An excellent book of maps of the Summa Theologica has been devised by Father Berthier and there is a wonderful chart of the Summa Theologica in English printed in the work of Father Kennedy, O.P. All of these are of inestimable help for the preacher who is looking for a consecutively linked-up course of sermons whether the number be five or fifty. These charts of the Summa of St. Thomas are common property and yet it would take the initiative of hundreds of geniuses to exhaust their potentialities. They suggest topics and titles for sermons; they guarantee orthodoxy; they plead for personal impressions and they stimulate real work.

The Summa Theologica can be a handbook for preachers. The indices of the Summa can be used as ready reference for preachers. The various charts, synopses and outlines of the Summa can be used as a basis for formulating and checking-up a series of sermons. All of these statements have been tested on the firing-line by me and others who have been kind enough to coöperate with me in fine-combing this article.

Seven priests preached outstanding Lenten courses this year on material suggested to them by the chart and the indices of the Summa Theologica. Three men have given Lenten courses with national distinction for ten years by grouping

their subjects and subject matter according to the leads they have found in the chart and indices of the Summa. One priest with one of the best organized Sodalities in the United States has lectured to them each week for five years by following a plan that did not take him away from the Summa for subjects or subject matter. Another priest who conducted every week for five years a marvelous Holy Hour and who was constantly besought by fellow-members of the clergy for the secret of his success, admitted that the source of his almost endless information on the Blessed Sacrament was found in the treatise of St. Thomas on the Blessed Sacrament in the Third Part of the Summa Theologica.

The Summa Theologica can be used by the preacher, but not as it is used by the teacher. The teacher has one point of view, the preacher must have another and the people demand another. They are all distinct but they are not and can not be isolated. The preachers of the present day can look into the Summa Theologica of St. Thomas for the inspiration that constant preaching needs in the way of matter and method.

IGNATIUS SMITH, O.P.

Washington, D. C.

THE PARISH MISSION.

A PARISH mission is an occasion of many special blessings to those who seek them by sharing in it. It is an intensive course in religious exercises, the Mass, prayer, sermons, conferences, confession, Communion, Benediction, and the blessing of the Holy Father imparted at its close. For all those who live blameless lives a mission is a time of spiritual refreshment and renewed spiritual assurance. Careless and indifferent persons are aroused from lethargy and are won to new interest in their immortal souls. Sinners who have strayed far away from the path of righteousness find pardon following repentance, for God wills not the death of a sinner but rather that he be converted and live.

Supreme pontiffs and saints have for centuries insisted upon the importance of missions in the spiritual life of the Church. All Popes since the days of Paul III have encouraged them on account of their service to morality and faith and have en-

riched them with plenary indulgences. Pius VI in his Bull *Auctorem fidei* condemned views that made light of missions and their salutary effects. The enemies of the Church have not failed to pay tribute to missions. After a great Jubilee Mission held in France the infidel D'Alembert wrote to his impious friend Rousseau, "These Jubilee Missions have set us back half a century. Another Jubilee and we are undone."

We are apt to overlook the significant fact that forces are constantly at work throughout the world dimming the light of faith, confusing standards of morality and weakening resistance against sin. Satan is ever on the alert stirring up rebellion against spiritual authority, putting race against race, family against family, and man against man. Every kind of literature, countless kinds of newspapers and forms of art, evil associations, de-spiritualized education, organizations that work openly or in secret, and social movements such as anarchy, communism and many forms of socialism operate against the jurisdiction of God and Christian standards of morality, and advocate every form of self-indulgence. Those who believe in God profoundly and aim to safeguard their spiritual interests faithfully are acted upon by these forces in countless ways. And this action is so determined and subtle that the orderly procedure of religious life seems insufficient either to give adequate warnings against such dangers or to maintain the integrity of faith and sustain the obligations which it imposes.

The parish mission takes on particular significance in view of this. For the time being it sets Almighty God and the eternal claims of Jesus Christ in the foreground. It institutes a contrast between the ways of the world and the ways of God and it reasserts the claims of eternity upon us with welcome and impressive force. Not only that, but the mission is also a time of awakened good will. The faithful do not shrink from effort. They wish to be impressed by the malice of sin and the terror of its consequences. They wish to see more clearly the meaning of death, the justice of the judgments of God, and the supremacy of spiritual welfare throughout all life. It would be a mistake to assume that missions merely remind us of sin and its horrors. They set forth the beauties and harmonies of the Christian life and they interpret to us the inviting call of everlasting happiness with God. In doing

this, missions insure better understanding of the moral law and of the precepts of the Church and the rôle or penance and Holy Communion in our daily life. And finally missions invite the confidence of the faithful. They bring their difficulties, their troubles and their unexplained problems of the past to the missionary who as a spiritual expert is in position to advise them with good effect. Any thoughtful review of the place of the mission in Catholic life gives to it a singular authority in our spiritual history.

I.

In a practical way then it is the purpose of the mission to stimulate the people to greater fervor, to explain the claims of faith upon daily life and to interpret the laws of Christian morality faithfully. All of this leads to the correction of mistaken impressions concerning faith, the repentance of habitual sinners, the correction of conditions which Divine or ecclesiastical law forbid, the restoration of harmony, forgiveness of injuries, surrender of resentment, and protection against occasions of sin.

It is possible that at times pastors may become too optimistic concerning the condition of souls in their parishes. A pastor may be mistaken in his kindness, as parents may err in dealing too leniently with children and in overlooking the chance of wrongdoing. Perhaps in the modern city the freedom with which people may choose confessors is a favorable circumstance which we should not overlook. But in smaller towns where only few confessors are available, a mission does much in bringing new confessors to the parish in a way which helps greatly in the correction of sinful ways. Hence St. Thomas expressed the opinion that opportunity for confession should be freely afforded to those who may wish it. Such an opportunity is furnished regularly in the average parish by the Forty Hours' Adoration. But the mission has many advantages that this service does not afford. It provides a number of confessors, pointed instruction and leisure that are so often needed to win the sinner back to God. St. Alphonsus maintained that one of the chief advantages of a parish mission is in the furnishing of opportunity for sincere repentance to those who may have made unworthy confessions. At the time of

the Kulturkampf in Germany when the clergy of religious orders were forbidden to give missions, a certain secular priest of great zeal was appointed by his bishop to preach missions throughout the diocese. It was his custom to invite priests who did not think highly of missions to assist him in hearing confessions. Their experience won them and they became enthusiastic supporters of the mission movement in the diocese.

II.

Missions should not be held too frequently lest they lose their attractiveness by becoming commonplace. The intervals between them should not be long enough to deprive the parish of their advantage, nor should they be so short as to rob them of their appeal. In cities where changes in population occur with some rapidity a mission every third or fifth year is surely advisable. Much will depend upon circumstances as a zealous pastor interprets them in the light of his knowledge and experience. In a parish of approximately one hundred families a mission of one week seems to be sufficient. Where there are one hundred and fifty to two hundred or more families and no problem of foreign language appears, two weeks may be devoted to a mission with advantage. In such a case one week might be devoted to unmarried and one to the married members of the parish. If the congregation is mixed and the use of a foreign language is indicated, the mission for the younger members of the parish should be conducted in English and the preaching of the other might be in the foreign language. If a mission of three weeks is called for, English might be used for two weeks and the foreign language for one. It might be found advantageous in this case to postpone the latter section of the mission to a later date. In such a case many who are conversant with the two languages might like to attend both sections of the mission. In large city parishes the division of the mission might be on the basis of married women and widows, unmarried men and women, married men and widowers. If the interests of a very large parish call for a mission of four weeks the divisions might be married women and widows, unmarried women, unmarried men, married men and widowers. Experience seems to indicate that the division should be not according to sex but rather according to state of

life. In this way duties can be interpreted more accurately, difficulties can be explained with far better effect. It is true that practical difficulties occur here as they will under any other arrangement that is possible. Good will, however, will help largely to overcome such difficulties. The experienced pastor will often find it possible to make suggestions that will reduce inconveniences to a minimum. Where there are little children in a home, for instance, both parents will find it difficult to be absent at the same time. It is my conviction based on many years of experience in mission work that division of the congregation according to state of life rather than sex contributes in a marked degree to the effectiveness of preaching and the thoroughness and directness of instruction during a mission.

III.

On account of the demand for missionaries and the need of planning their work long in advance, applications for a mission should be made many months ahead of the time proposed for it. The pastor will, of course, take care about obtaining the necessary faculties. Ordinarily the choice of subjects for preaching will be left to the missionary. He will in turn be guided by traditions and authority. Our Holy Father Pius X indicated the Apostles' Creed, the Commandments, the Precepts of the Church, the Sacraments, the virtues and the vices, the duties of one's state in life, death, judgment, Heaven and Hell, as the proper subjects for missionary preaching. As regards the manner of preaching he speaks as follows: "It is necessary to banish from the pulpit that elaborate style of address which concerns theory more than practice, which concerns the civil more closely than the religious order and which is more notable for its external show than for the fruit that follows from it. All that elaboration that is better suited for meetings of learned gatherings is quite out of touch with the majesty of the House of God." And Leo XIII ordered that priests who seem to make a show of sacred oratory rather than make known the truths of the Church should not be allowed to preach, and that all novel and sensational forms of delivery, and the custom of mission bands to have a popular orator who plays to the galleries, should be suppressed.

We might learn something from comment that is occasionally heard. "How was the sermon to-day?" asks N. N. on some ordinary Sunday. The reply comes "No good. Just a plain talk on the Gospel by the pastor himself, but I hear that next Sunday we are to have an up-to-date orator." During the mission one may hear this. "How was the lecture last night?" The answer comes, "Fairly good, but I prefer the other missionary who has such a commanding presence and uses such choice language." Again we hear, "Isn't Father X. a grand talker?" "Yes, he is a lovely speaker."

Now the Catholic missionary, like any other priest, must aim faithfully always not to please his hearers, but in an honest and forceful and self-forgetting way to enlighten the mind, to move the heart, and to impart knowledge of things necessary for salvation. Any other motive and any method not prompted sincerely by this purpose is unworthy of the priesthood and of the Gospel. In preaching as in the hearing of confessions the priest speaks for Christ. The thought of Christ and the service of Christ in the welfare of souls must be law and standard. The confessor of Charles V spoke to him on one occasion, "You have told the sins of Charles. Now tell the sins of the Emperor."

IV.

It is the duty of the pastor to prepare the way for the missionary. The former should do everything in his power to explain in advance the purpose of the mission and to deal with the practical difficulties that might interfere with attendance. In fact conferences with business men, laborers, with Catholic and non-Catholic employers, and in rural districts with farmers, might help greatly in preparing the community for the demands of the mission and awaken a degree of good will that would promise the happiest results.

Definite information should be given to parishioners three or four weeks in advance. Leaflets explaining the mission and indicating the best way in which to make it are available and they should be distributed in the church ahead of time. Notices in local papers and even posters will often serve a good purpose. A pastor may often find it possible to extend personal invitations to careless and wayward Catholics and in this

way win them in the interests of their souls. Prayers for the success of the mission may be associated with Church services some time ahead. Such prayers will do much to win attention, to secure attendance and gain the blessing of God.

Mission articles should be supplied and displayed in a place of easy access. The various articles that are used in daily Catholic devotion and not ordinarily found in Catholic homes should be procured by the faithful and their interest in these symbols of piety should be encouraged. A sufficient number of confessionals should be provided in order to prevent hurry and crowding and to insure leisurely attention to every troubled soul that seeks comfort and direction during the blessed days of the Mission. Nor should the pastor overlook the importance of music, as it takes its place in association with the divine worship. The music should be strictly in accordance with the regulations of the Church.

V.

Since a mission engages the attention of the entire parish and places spiritual interests in the foreground, it is well to reduce social activities as much as possible at the time. Clubs, sodalities and similar organizations should suspend their activities during a mission. Even marriages might well be arranged for at other times. Social gatherings, parties and the like seem to be out of place, particularly if the people give themselves up sincerely to the claims of the soul upon them during those days of grace.

It goes without saying that the morning services should be held at hours that suit the convenience of the various classes in the parish and that convenience should be interpreted with generous sympathy. Promptness, good order and quiet are essential in making the spirit of the mission. Provisions for confessions should be made with scrupulous care in order to prevent crowding, excessive waiting and fatigue. Sometimes this can be accomplished by offering to the missionary the assistance of other priests for the hearing of confessions.

Occasions may be taken during a mission to strengthen all kinds of parish organizations. The appeal of these and the opportunity that they offer for service may be set forth with good effect at such a time.

The members of a parish who are confined to their homes by illness should be the objects of particular solicitude by pastor and missionary. Opportunity for confession and Holy Communion should be given and the gaining of the Mission Indulgence should be fully explained. It is well to have the parish clergy distribute Holy Communion as much as possible, since an opportunity is offered to witness the fruits of the mission at the Communion rail.

Aside from calling upon the sick of the parish when the pastor requests it, a missionary should make no social calls whatsoever while preaching a mission. He should confine himself strictly to the business at hand, to direct service of the spiritual interests of the parish.

The closing exercise should be made as impressive as possible. The manner in which this will be done will be governed in large measure by the traditions of the missionary fathers or of the parish. When practicable it is well to have a Solemn Requiem Mass for all deceased members of the parish, its pastors and benefactors on the day following the close of the mission.

FR. BENEDICT, C.PP.S.

Carthagena, Ohio.

WHO SHALL GIVE RELIGIOUS INSTRUCTION?

A Suggestion from Ireland.

THE MOTU PROPRIO OF PIUS XI.

RELIGIOUS Instruction should hold the most important place in a school programme. Catholic schools exist for no other reason. The new Code indicates that the religious standard in each grade should be as advanced as the secular; "Juventus quae medias vel superiores Scholas frequentat, pleniore religionis doctrina excolatur" (Can. 1373). Pope Pius XI has made *Motu proprio* a pronouncement on the teaching of Christian Doctrine which emphasizes the Code. His Holiness begins with the teachers. He asks Sodalities and associations of the laity to frequent the Catechism instructions or assist the clergy in teaching Religious Doctrine," than which nothing is more holy or useful for a Christian ". He prescribes

a systematic course of study and a qualifying examination for all who aspire to this "holy" work. "We also particularly desire that in all the principal houses of religious institutes, devoted to the education of youth, courses be instituted—under the presidency and guidance of the bishops—for picked youthful subjects of both sexes, with a view to forming them by a suitable curriculum of studies, so that, having successfully undergone a test of knowledge, they may be duly declared qualified to hold the position of "teacher of Christian Doctrine and Sacred Church History". He makes it quite clear that everyone who wears a religious habit is not automatically qualified to participate in the "holy" work. Only those who successfully pass the test are eligible and He advises that a judicious selection be made by superiors of candidates for this special catechetical training. He declares: "Therefore, let superiors, both men and women, of religious houses, take great care in selecting from their subjects those whom they wish to attend such courses, and impart religious teaching to young boys and girls."

His Holiness expressed the ideals which we are to strive for in the teaching of religion—"to take care to have students in colleges receive such graded instruction in Catechism, that, having obtained a fuller and more profound grasp of Christian Doctrine than has hitherto been customary, they may both be able to defend their faith against the common objections and may strive by explanation and persuasion, to bring it to as many others as possible." Our youth are to be better equipped to "give a reason for the faith that is in them" in order that they may be more efficient members of the lay apostolate.

The Pope expects as the fruit of this reform, that ignorance will disappear: "Thus we trust will be removed that deepest disgrace of Catholic peoples—ignorance of divine religion." He also declares: "The only remedy for present-day evils is to be obtained by the labor and diligence of the Church in educating men".

A National Programme.

For the past twenty-five years we have listened to the lamentations of Catechetical Jeremiahs moaning because religious instruction had deserted the ways of the Sion of pedagogy.

This chorus of discontent glared and growled at the Catechism text as a thing unholy. There may have been some slight justification for this indecent attack on a method of teaching which has borne so much fruit. In the United States the din was loudest. The Baltimore Catechism was hunted through the pages of Catholic journalism. To-day the waves of criticism are subsiding and on the remaining ripples various barks of advancement in the teaching of religion are being launched. But another note of discord is arising. "Do you expect to teach theology to the children in the grades?"—expresses the latest song of woe. Pius XI answers both these groups, first, by assuring the Jeremiahs that reform depends more on the training of catechists than upon transforming the Catechism text into a manual of baby-talk; and then by insisting that the knowledge of religion in all schools, from the primary to the university, should, as a matter of principle, keep pace with that of secular subjects.

The Bishops of Ireland have translated the *Motu proprio* of the Pope into a national programme of religious instruction. It is generally admitted that this renaissance in religious instruction was largely inspired by a lecture given by the Rev. T. Corcoran, S.J., Professor of Education (N. U. Ireland) before the Maynooth Union at the summer meeting held in Maynooth College in 1920. Professor Corcoran stated the law of the new Code on the teaching of religion and in general principles outlined a course of instruction that would fulfill the requirements of the Code. I was present at that meeting, and listened with interest to the discussions, within and without the meeting hall, aroused by the lecture. In 1921 the headmasters of the colleges and secondary schools of the country were commissioned by the Bishops to draw up a programme in religious instruction. They did so. On 2 November, 1921, some observations were made on the programme by the Episcopal Committee—"Remarks on the New Programme of Religious Instruction". It was realized, however, that the headmasters were so occupied in making things meet that they had not leisure to deal with this important matter as it deserved. In 1922 the Bishops made known the principles of the scheme, their views on examinations, and the aims to be striven for in the teaching of each part of religious doctrine. "Notes for

Teachers and Examiners" has given valuable service. In 1923 the Programme remained the same, but the Bishops issued as a preface some helpful suggestion for teachers, under the heading of "General Instruction and Principles". The time to be given to religious instructions, the aim of examinations, the standard of knowledge, the object of the course, and religious reading, were dealt with. Then followed "Explanatory Notes" on the text of the programme which stated explicitly what was contained in the more general terms of the 1922-23 programmes. We shall see the changes that were introduced from 1924 to 1928, when we come to examine the programme in detail.

Is it Atmosphere or Instruction?

When in Dublin last fall (1927) I sought some one to tell me something more about this renaissance, at whose conception I assisted. I was directed to the Rev. John Kearney, C. S. Sp., Holy Ghost College, Blackrock. The interviews granted to me by Father Kearney allowed me to see the wheels go round. Father Kearney acted as one of the three appointed by the Bishops to set the examinations from 1922-1926. Associated with him were Canon Boylan of Maynooth College and Father Keane, S. J., Rector of Rathfarnham. Father Kearney has taught religious doctrine since he joined the Holy Ghost Order, and for many years it was his chief work. He was well fitted to the rôle of examiner and the work gripped him from the start. He lived in France for several years and there saw the necessity for a thorough grounding in religion for all Catholics. From 1848 to 1870 the French did not suffer from lack of Catholic schools. Yet the schools failed to produce Catholics equal to the anti-clerics. The Church suffered much in prestige. To-day the Church has writers in every sphere to protect and defend her. Catholics are producing first-class literature and retrieving the losses. That is due to the efficient teaching of doctrine and philosophy in the Catholic colleges. A striking illustration of the fruit of the reform in religious instruction is the publication of *Apologétique Chrétienne* by Moulard and Vincent, both laymen. Since 1912 it has run into twenty editions. You will seek in vain for a parallel in English-speaking countries. That a work on religion written

by laymen ran into twenty editions is a phenomenon that can only be explained by a widespread interest due to an understanding of Faith. To-day the motto of French Catholic laymen is—" La France se guerit par la tête ".

Father Kearney was further convinced of the necessity of a better scheme in religious instruction, by the experience of his brothers in the Holy Ghost Missions in South Africa. In the Missions the atmosphere is pagan. Consequently a good opportunity exists of studying the value of the form of instruction, varying with each individual missionary because no common practice exists until the faith is spread. A study of the results proves the necessity of dogmatic instruction. The naked savage panting at the line needs instruction to be converted. The Catholic who lives in a pagan world needs instruction if he is to remain a Catholic.

For the past hundred years the Irish faith has fed more on atmosphere than on instruction. Looking back on my own school days in Ireland I cannot recall any instruction that has helped me. I got my religious training at home. The schools deepened that through its seasonal devotions, but neither Christian Brother nor Vincentian Father, under whom I passed from grade to university, led me to see the necessity of dogmatic instruction or equipped me with it. I have met many class-fellows during my prolonged visit to America. Some are married and an Irish wife retains the atmosphere of faith which they breathed at home. Some are making good in the various professions, but losing ground spiritually. I met four class-fellows who graduated in medicine in Ireland. They now practise in New York. Atmosphere no longer helps and the meager instruction they received has been unequal to the objections of their professional brothers. The practice of Catholicism has ceased with all four. Their minds have been growing in their special studies, but having received no foundation of dogmatic instruction, they cannot build; and consequently Catholicism is dubbed a " sentiment " that is accepted in Ireland, but means nothing in New York. In Australia I have met Methodist O'Sullivans and Presbyterian O'Briens. In every case that I investigated I found that the first immigrant was Catholic. Ignorance is no aid to virtue. The child equipped with a knowledge of Faith is encouraged to practise

his faith. The schools must supply the training which the world may not give, but which is essential in life. The child can be prepared to meet the common objections to his faith, if his teachers picture for him the people he is to meet in life.

Father Kearney stressed the importance of dogmatic instruction as the main plank in any reform movement in Ireland. His words to me are worth quoting—"A Christianity that is not based upon a very deep and solid instruction in Christian dogma contains within itself the germs of decay and corruption. As a dissolvent of sound morals ignorance of Catholic truth yields in potency only to positive error. Well-instructed Christians are not immune from backsliding, but at any rate a thorough understanding of the faith they possess is a very powerful aid to the practice of virtue and a strong antidote against the perversion of the intellect which is inevitably followed by moral shipwreck". Ireland was not ready for this in 1922. When the first programme of the Bishops was issued, it was received with consternation all over the country. Even last October I heard the Bishop of a south-western diocese declare that the programme aimed too high and expected children to be trained as theologians. Had the colleges and schools of religious given their children Christian instruction on a par with secular subjects, the people would not have been as divided as they were in responding to the Bishops' appeal in 1923. Even the Bishops were not solid enough on this point. In the 1923-1924 programme they whittled down the strict acceptance of the programme. "The Bishops wish it to be understood that, in their view, the Revised Programme represents an ideal which, in its completeness, can be realized in the coming year only by a very small number of schools. Hence, they reserve to themselves, individually, the right to adjust its new requirements to the circumstances of the schools in their dioceses."[1] Dr. O'Dea, Bishop of Galway, and Dr. Foley, Bishop of Kildare, who succeeded him as chairman, saw this weakness and advanced the *Motu Proprio* of Pius XI as their brief for the compulsory enforcement of the national programme on all colleges and schools. Much to the amazement of the superiors of the teaching orders, the Bishop-Chairman interpreted the Pope's words—"having successfully undergone a

[1] P. 6 of *The 1923-24 Programme.*

test of knowledge, they may be duly declared qualified to hold the position of teacher of Christian doctrine"—to mean that teachers should merit a diploma in catechetics. And yet how reasonable is the demand? In English-speaking lands there is a current pious fable which says that a religious garb or a Roman collar is sufficient training for a catechist. In fact, it is a happy pastime indulged in by teachers who are pensioned off from the active work of the school. The Church has already paid the price for this fable.

Organization of the National Scheme.

From 1922 on an annual written examination in Christian Doctrine, including Catechism, Doctrine, Holy Scripture, Church History, Sacred Liturgy, Gregorian Music, and Social Science, is set for all children over twelve years of age. The children of the grades below twelve years are to be examined orally by the diocesan inspectors. The written examinations will be held each year in the month of May. The papers are sent in sealed packets and opened in the presence of the candidates. There are two papers of two hours each. A central board sets the papers for the whole country. From 1922 to 1926 the board consisted of three, as I have mentioned already. Since 1926 a secular priest is selected from each province and this board of four examiners sets papers for Junior, Middle and Senior Grades. The board does not correct the answers. Each bishop appoints an examiner to correct the papers of the children in his diocese. The results are published in book-form, which is sent to each school with their results marked. No one can tell from the official returns how any other school fared. Every opportunity of competition or rivalry is blocked. The schools are ordered by the bishops to devote at least a half-hour class per day on five days each week to religious instruction in each grade.

In the Bishop's instructions, *Notes for Teachers and Examiners,* we find an attitude on examinations that is very acceptable. "The attention of the examiners is directed to the desirability of finding out what the students, in accordance with the purpose in view, should know, rather than what they do not know." There are to be no trick-questions. Competition is also banned. "It would be fatal to turn the pursuit

of truth and holiness into a struggle for success at examinations." [2] The examiners are cautioned to keep this in view when setting the papers. The end of examination is to have religious doctrine taught properly, not to reward brilliant pupils. If it was taught properly there would be no need for examinations. It is not to see whether John is stored with religious doctrine, not whether he is fit to teach it, not to test him as one does a student of medicine before allowing him to practise, that examinations are set in religion. The spiritual element cannot be tested. A spiritual teacher cannot measure the fruit of his teaching. The examinations are for the teachers rather than the taught. The principle that guided the examining board of 1922-26 was to direct the teachers to teach the matter well. The papers set were to be an inspiration for next year's teaching, not to test the knowledge of the pupils' answering. The papers directed the teachers' attention to the necessity of teaching principles rather than facts. A layman ought to know how his faith is presented. Once he has got about a dozen principles he is safe. His equipment must not consist in scraps of information. The examination should determine the line of laymen you want to produce. This form of examination is not a test of the pupil, but an inspiration to the teacher.

The first years of the scheme brought much consolation to its promotors. The pupils' answers were good, some of them excellent, even in what was considered impossible subject matter for children of secondary schools. From 1922-28 there have been some reductions of subject matter. The scheme adapts itself to the changed conditions in Irish education under the Free State. Two papers are now set for each grade, as children are expected to remain two years in each of the advanced grades. The same programme is prescribed, but the questions in Course A will differ from the questions in Course B, and fuller answers are expected from the second-year pupils. The programme now provides a rounded-off course for those who leave school at fourteen years of age. A definite breaking-off point is arranged for at that age, and the course anticipates many thing that will be done later by pupils finishing the full secondary curriculum. This is a wise provision, as the children

[2] *1923-1924 Programme*, p. 4.

are deprived of much practical instruction otherwise. Special text books are now appearing, written expressly for the programme. There are three recommended in 1927-28 programme. They are:—*A Little Manual of Liturgy* by Bishop Morrisroe; *A Liturgical Catechism* by the Rev. M. S. McMahon; *A Primer of the Principles of Social Science* by Canon Cronin, D. D. In the advanced doctrine, Archbishop Sheehan's *Apologetic I and II* is the accepted text book.

The Object of the Course.

The Bishops state in the Programme for 1923-24 that: "The object of the course is, by knowledge and guidance, to influence conduct and to build up character. Hence, teaching and study should be directed throughout to the formation, by means of enlightened knowledge of Christian ideals, convictions and purposes, and to the intelligent practice of the helps that have been given us to lead a Christian life. The success of the course depends largely on the extent to which it receives this direction" (p. 4). If virtue is the end, knowledge is the means. Virtue is the ripe fruit that blossoms on the tree of knowledge. The atmosphere is no longer sufficient to safeguard the faith of the Irish at home. A systematic course of instruction must furnish reasons for that faith. Religious instruction much receive a higher place in the school curriculum; it must keep pace with secular subjects, and its value must be more respected by teachers and pupils. The child is to leave school knowing the why of his religious duties and practices. Cardinal Newman wished to have the enlightened Catholic youth pious and the pious Catholic youth enlightened. This is the ideal which the Irish national programme strives for. The standard has been too low. Then the teachers are led to realize the importance of forming Christian characters according to Newmanic ideals, then the standard will be elevated. To be a practising Catholic will not be sufficient. The effort will be made to fill the minds and hearts of Catholic youth with exultation at the thought of being called to membership in the Church of God.

Qualifications of Teachers.

The Bishops, accepting the Pope's pronouncement on the necessity of training teachers for this work, open their circular with a paragraph on the importance of the trained teachers. *Notes for Teachers and Examiners* make its just appeal to the teachers. "All Catholic teachers who are charged with the noble work of teaching and training the youth of our secondary schools should, in the first place, under Divine guidance, from lofty ideas of the nature of the work on which they are engaged; they will realize that it is a supernatural work, a coöperation, in fact, with Christ and His Church in the great work of saving souls." Their first preparation is to be fervent prayer—"they will strive to make it a labor of love by frequent and fervent prayer". Their first duty is to teach by example. "Moreover, bearing in mind the enormous influence of personal example, they will endeavor, by conforming their lives to that of their Divine Master, to exemplify in their persons the virtues which they inculcate, and the lessons which they impart to their pupils". In the professional training of future catechists the Bishops are wise in prescribing a course of theology for the already trained teacher and a course of pedagogy for the theologians. "In order that an adequate supply of highly qualified teachers may be provided and maintained in the schools, for a subject of such paramount importance in these days, it will be necessary that they be specially selected in the first instance, and that they receive special training through summer courses or otherwise. This seems indispensable in the case of religious Sisters and Brothers who have not had full courses in Sacred Scripture, or in other subjects which they may be appointed to teach. In the case of young priests, a course of training would add much to the effectiveness of their teaching." Last summer (1927) I observed one of the summer courses, advised by the Bishops, in action at the Dominican College, Eccles St., Dublin. Courses of lectures on Catholic Faith, using Archbishop Sheehan's *Apologetics* as the text, were given by Father Kearney, C. S. Sp., and on Church History, Social Science, Holy Scripture and Gregorian Music by well known priests. The college was taxed to its utmost to accommodate the great number of teaching Sisters who attended.

The Bishops add a note of warning for all who teach religion—"Into the teaching of this subject no element of rivalry, competition, or compulsion should be allowed to enter".

Education has suffered from its reformers. They went too far. But the reform that begins with the teachers is building upon a rock and is bound to prosper.

The Programme in Detail.

The 1927-28 Programme prescribes for six years of religious doctrine in the secondary schools. The preparatory grade has a two-year course. Similarly with the junior and senior pupils. The junior pupils are those working for the Intermediate Certificate and the senior are preparing for the Leaving Certificate.

I shall treat each division of the subject matter separately:

Catechism: There is no special text recommended. Consequently the questions set should admit of a full answer independently of the special text adopted. Yet, the Maynooth Catechism is in universal use. Catechism is prescribed for the six years. In examination papers of 1927-28, I notice that the same questions are set for the three grades. Juniors, A & B and Seniors A & B answer the same four questions in Catechism.

1. Whence have the Sacraments the power of giving Grace?
2. How must we be prepared for Communion?
3. What is the best method to prepare for a good Confession?
4. At what particular times should we pray?

It will be readily seen that these questions fulfill the end of examinations as adopted by the scheme. They are very practical questions. They do not test the pupils, as much as they direct the teachers.

Doctrine: The primary purpose of this study is the acquisition of clear and accurate knowledge of the teaching of the Church on various points of Catholic doctrine. There is no text prescribed. Archbishop Sheehan's *Apologetics* is, however, in almost universal use. Attention is drawn to the necessity of teaching the virtues in *Notes for Teachers and Examiners.* "The study of the virtues is the study which regulates the daily lives of the students, and is therefore of

the greatest importance in forming a truly Christian character. . . . It will be necessary to explain clearly and fully to all students, in a manner suited to their capacity, the acquisition of virtuous (or vicious) habits by repeated acts, and to bring home to them that this mode of habit formation is due to the necessary operation of a psychological law which cannot be neglected without great detriment to the character." There is no text book recommended. Hart's *Catholic Doctrine* is suggested. In the 1927-1928 examinations, the juniors were asked—" Show that modesty is a necessary safeguard to the virtue of chastity. What means must one take to guard the virtue of chastity? " The questions set for Seniors A & B, could be well answered by Archbishop Sheehan's *Apologetics*.

Holy Scripture: The aim here is " to accustom students to the study of the Sacred Scriptures, and especially to enable them to form from the Sacred Text itself a living picture of our Divine Lord, of His Personality, His sayings and doings, in order that, knowing Him better, they may love Him more tenderly and imitate Him more faithfully. ' The love of Christ ', say Benedict XV in his Encyclical on St. Jerome, ' must ever be the chief and most welcome result of a knowledge of the Scriptures '. Questions of text, verbal criticism, disputed meanings, and the like may be omitted. An understanding of the text, and not a technical knowledge of details is required. Brief explanations of Palestinian customs and geography, charts, pictures, etc., while useful in developing a living interest in the Sacred text, should be strictly subordinated to the main purpose, of a living picture of our Divine Lord." The 1923-24 Programme justifies itself in prescribing a complete gospel for each of the grades. " It is felt that the end in view will be more fully attained by prescribing a complete Gospel for each grade than by confining attention to mere sections. Experience shows that in the primary schools and the preparatory grade of secondary schools the history of the New Testament is easily learned. The parables, miracles, and Passion of our Lord are already, therefore, well known to most of the students; hence the reading of a complete Gospel will be for the most part repetition and will have the immense advantage of making the mind of the student familiar with the words and acts of our Divine Lord through the inspired text itself "

(pp. 5-6). Children in the two years of the preparatory grade (12 to 14 years) study the history of the Old and the New Testament, in alternate years, and read through the Gospel of Saint Mark. Junior A has the Gospel of St. Luke, Junior B the Gospel of St. Matthew, Senior A the Gospel of St. John, and Senior B the Acts of the Apostles. The examination papers set for 1928 indicate what is wanted from teachers, The questions can be answered by a careful reading of the Gospel, with no reference to criticism of text or any serious use of a commentary. For example, Junior B was asked as one of its three questions—"What were the temptations to which our Lord was submitted in the desert?". Senior A was asked—"Quote from the sixth chapter of St. John the verses that seem to prove conclusively the Real Presence of our Lord in the Blessed Sacrament." Senior B was asked—"Give St. Paul's speech at the Areopagus, keeping as closely as possible to the text." Our Catholic laity miss much in its neglect of the Bible. A daily reading of the New Testament is a rare thing among Catholics. The only effective way to reform this neglect is to introduce the habit through the schools. I think the aim of reading through the Gospels prescribed in the Irish programme does this in a way that will appeal to children.

Church History: Church History is to show the Church as the mother of mankind in all ages. Its study is to result in an increase of loyalty and love to her. "The knowledge of the Church as a Divine organism, continuing the work of Christ in the world, and always standing for the true and the good in the midst of corruptions, should result in affectionate and life-long loyalty to her as the great mother of all blessings." It is suggested to teachers to "seize every occasion that offers of pointing out how the marks of the Church are manifested in her history." History in this sense becomes an apologia. The *Sower* Scheme of England looks on history as the only apologetics that children of this age can profitably study. MacCaffrey's *Church History* is the prescribed text, but "there is great room for judicious readings as a supplement to the text book." The 1927-28 Programme prescribed for Junior A, MacCaffrey Part II, Chapters III, IV, and V.; Junior B, Part II, Chapters VII to IX; Senior A, Part I Chapters I to V; Senior B, Part I, chapters VII to IX. The examinations set

for 1928 confine themselves to this short course. For example, Junior B was asked—"Give an account of the Vatican Council?" Senior A—"State briefly the important decisions arrived at by the Council of Nice"; Senior B. "How did the Holy See acquire the Temporal States?". I have used MacCaffery in our diocesan schools for some years. It is the only text book available. It is a poor text and both teachers and children have been dissatisfied with it in our schools. The history of the Church as treated by MacCaffrey has no peaks in its long range of events. Everything is treated on the same level. In West Australia we use no text. Through Catholic Truth pamphlets and abstractions we make up our text in the five big topics chosen each year as our course in Church History.

Sacred Liturgy: The study and accumulation of details of scholarship has no place in the course prescribed here. Children are to be introduced to the cycle of liturgical worship which celebrates annually the life of our Founder, in prayer, ceremonial and worship. There is a difference between assisting at this annual pageant and merely being present. "The teacher will aim at helping the students to assist with intelligent devotion at the chief liturgical functions, and later on, to understand the great liturgical seasons of the ecclesiastical year." Pride of place is given to the Mass as the chief action of the liturgy. "Students should be taught from the beginning how to take part with the priest in offering the Holy Sacrifice." The Bishops stoutly recommend the study and use of the missal in schools, as the best means of instilling unto the minds of youth the dignity of the Mass and of filling their hearts with devotion to it." "In order that the youth of our secondary schools may be able the better to appreciate the marvellous efficacy of this Holy Sacrifice in applying to our souls the infinite merits and satisfactions of the sufferings and death of our Saviour on the cross, it is very desirable that the missal duly translated should be explained and used as much as possible in these schools." The Ritual of the Sacraments and the passing liturgical year are also dealt with. In the Junior grades the Mass and the explanation of the ceremonies of the Sacraments are prescribed. In 1928 the examiners set three questions, one of which asked: "Describe the ceremonies of the administra-

tion of Holy Communion within the Mass and give, in proper order, the substance of the prayers the priest recites."

In the senior grades, a full explanation of the Ordinary of the Mass, Holy Orders, Matrimony and the Ecclesiastical Year, with special attention to Holy Week, form the prescribed courses. In 1928 seniors were asked;—"What ceremonies are proper to the Nuptial Mass?" "What are the main divisions, in order, of the liturgical function of Good Friday? What are the devotional characteristics of the function?" Intelligent participation by the laity in the liturgy of the Church is as rare as the daily reading of the Sacred Scripture. The Irish programme prescribes wisely. Two helpful texts now guide the teachers—*A Little Manual of Liturgy* and *A Liturgical Catechism*.[3]

Social Science: The study of the principles of Social Science is for the senior grades only. A special text has been written for the programme—*A Primer of the Principles of Social Science,* by Canon Cronin, formerly Professor of Ethics in University College, Dublin.[4] The Bishops emphasize the necessity of training youth in social action as well as teaching them the principles. "It is felt that the knowledge of the principles of Catholic social science will avail little unto social salvation, if the students be not trained to do their part in the social organizations of their towns and districts, e. g., St. Vincent de Paul and C. Y. Men's Societies, and under the direction of the clergy to help in organizing instruction in economic subjects for the members, and for artisans and other workers when possible." The 1928 examinations show what is expected in this study—"Are voters bound to exercise the right of franchise?"—"What is meant by the term 'wages'? What substitute for the wage system was suggested by Leo XIII?"—"How do you establish the necessity of private property?"

Gregorian Music: The programme prescribes one course for the whole school, and a more extended course for a picked choir. The whole school, all grades, are to be prepared and presented for examination each year in the following programme: 1. Credo of Missa de Angelis: Responses at High

[3] Both published by Browne & Nolan, Ltd., Dublin.

[4] Browne & Nolan, Dublin.

Mass (Solemn Tones); 2. Benediction Service: Tantum Ergo (2 tones) O Salutaris (2 tones); Adoremus: Stabat Mater. Boys between fourteen and sixteen years are exempted from singing, but not from attendance at the classes and the examination.

The more extended programme is to be taught in every school. "Teachers are exhorted not to err on the side of strictness in deciding who amongst their pupils are capable of profiting by the course." The course is divided into three sections which are to be taught each year, so that the whole course will be covered in three years in every school. The three courses in the more extended musical training are:—A. Missa de Angelis; Iste Confessor; Adoro Te; Veni Sancte Spiritus; Magnificat; Salve Regina: two pieces ad libitum—B. Missa Orbis Factor: Veni Creator: Ave Verum: Victimae Paschali; Benedictus; Inviolata; two pieces ad libitum—C. Te Deum (Solemn tone): Vexilla Regis: Ecce Panis Angelorum: two pieces ad libitum.

Every school is urged to vary tones and tunes of the items of the Benediction service. It is deadly to listen to a school droning the same Tantum Ergo at every Benediction service. It would be interesting to observe and put on record the variety of tones used by Church and school during Benediction. I have listened to the same tone in a boy's school for seven years. This kills interest. The Bishops request that Gregorian music be looked upon as a part of Liturgy. They suggest that seasonal motets be translated and sung by the school, v. g. Creator Alme Siderum for Advent; Victimae Paschali for Easter. By this practice pupils enter more fully into the liturgical life of the Church. Children will appreciate the work of a liturgical choir in after-years if they have been led to understand the music of the liturgical seasons while in school.

The Bishops state that one of the aims of the programme is to prepare the way for congregational plain-chant singing in the churches of all towns and cities and ultimately in as many other places as possible. The reform in Church Music may seem too extreme, but the Bishops have the *Motu Proprio* of Pius X issued 22 November, 1903, as their authority. In that the saintly Pius X says—"wherefore special efforts are to be

made to restore the use of Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times". In another letter on Sacred Music, the Holy Father adds, "Plain chant is sweet, graceful, very easy to learn, and of a beauty so new and unexpected that whenever it is introduced it at once excites a real enthusiasm among the young singers." Nothing more need be said.

Religious Reading: A final admonition is added by the Bishops. "It is much to be desired that ten to fifteen minutes per day should be given by all students of secondary schools to the private reading of books on religion. This will be a great help to the formation of the Catholic mind and to the acquisition of a taste for religious reading. A relatively small library will suffice for a beginning, with a little organization." How many of our youth patronize and read the Catholic press? We must begin early. The seed is sown in school days.

The hope of the harvest is in the seed. The coming generation of Irish boys and girls will receive care and attention during the seeding years. We have no fears for the harvest. It will be rich and fruitful. Whether they remain in the atmosphere of faith at home or go abroad, the blossoming of a seed so well planted will withstand the withering blast of a pagan world. The renaissance in Christian Doctrine is the real advance of the new Ireland.

JOHN T. MCMAHON.

Perth, Australia.

THE ARCHBISHOP'S POCKET-BOOK.

I. CHANGE OF SCENE.

THE Cathedral residence seemed empty without the presence of the Archbishop. Father Martin was employed in carefully gathering and looking over letters and notes stored in the drawers beneath the bookcases and in the private desk of his departed superior. Although nothing of interest touching the affairs of the diocese had ever been withheld from him, there were phases of personal observation regarding ecclesiastical administration which, as the Vicar thought, might gain fresh importance when transferred to others, with the appointment of a new Ordinary.

Some rumors had it that he himself was likely to succeed in the office of metropolitan; but as the senior bishop of the neighboring diocese had been selected to act as temporary administrator, Fr. Martin deemed it prudent to do what still lay in his power to prevent possible misinterpretation of certain acts on the part of his late superior, whose keen insight into human character appeared at times to contrast strangely with his policy of gentle tolerance.

As to his own future in the diocese, the Vicar General had made his determination to withdraw. He had by experience learned to dread independent responsibility in ecclesiastical as in secular affairs. So long as he was merely the executive, even as counsellor to the Archbishop, labor was to him no more than the gratification of helpfulness in a worthy cause, which happened to carry with it the encouraging gratification of a noble friendship. The purple, the pectoral cross and other accompaniments of high dignity in the Church had no attraction for him. The bark of St. Peter and his apostolic brethren is rarely in tranquil seas. Its busy captains have no conscious pride in decorations nor the inclination to step off on sunny coasts for the purpose of reducing their weary corpulence, as the director of the last clerical retreat had said. He was speaking, of course, about clerics generally, and had no reason to allude to His Lordship who sat at the back of the conference. Father Martin had applied the retreat lessons to himself and meant to act upon them by creeping down into the hold of the ship at the first fair opportunity, though not without a self-accusing suspicion that he was afraid of the storm.

In assorting the private MSS. of the late Archbishop the Vicar General was assisted by Tom Burns. But Tom was not himself without the master to whom his heart as well as his head and hand had given their service while he acted as valet to His Grace, and as factotum of the cathedral under the title of chief sexton. Not that he was wanting in his old confidence and respect for Father Martin. No; only the latter no longer appealed to him in the way he used to do when the Archbishop was alive. Their collaboration had become somewhat mechanical since both had lost heart with the death of their common friend.

Of the two silent figures busy in the rooms of the late Archbishop, the elder felt that, whatever he might be able to do toward securing his own peace of mind later on, he still owed a certain duty to Tom. He wished to see him safely settled during the years to come, whether it were in his position as sexton or in some kindred capacity befitting his past career, his age and his talents. Since the energies of the latter seemed to flag under a sense of brooding, it became desirable in the first place to divert his mind into new channels of personal interest. For this purpose the Vicar resorted to a ruse.

He recalled that, while on a local visitation tour the last year, he had met an original genius of Irish birth who served one of the chief pastors in the diocese very much in the same capacity in which Tom had attained his laurels. The habitual gaiety of this sexton, marked by lively sallies of a rich imagination, had become a by-word in the parish and had given frequent occasion of discussing the character of Denis O'Boylan in clerical gatherings as a unique expression of the Celtic type. Father Martin was determined to bring this man to the cathedral in the hope of awaking Tom Burns's dormant energies by the association. While it was difficult to foresee the outcome, an experiment would do no harm and things would no doubt adjust themselves in time either through a sympathetic development of companionship or by an agreeable divorce, both men being quite able to look after themselves.

One evening when the twilight gave the Vicar the opportunity of bringing Tom Burns into the old library under pretext of hunting for some lost papers, without allowing the shrewd sexton to observe the tell-tale countenance of his friend Father Martin, the subject of a new (assistant) sexton was broached.

"Tom, you need someone to help you, now that you shall have to manage affairs and clothes for the new Archbishop who is to occupy these premises."

"Faith, an' I'll not be putting on new clothes for anybody, archbishop or pope."

"Why, you don't mean to leave the cathedral and its coming Archbishop in the lurch? What will they do without you? You need a rest, and there will be more work in the sacristy as there always is when a change of administration takes place, with a probable Auxiliary added to meet the growing needs of the archdiocese."

The allusion to Tom's need of rest and implied efficiency had evidently a mollifying effect upon his presently morose temper. Without looking up from his bent position in the corner of the low bookshelf he said:

"An' has your reverence been figuring on anybody fit to live in this house after the ways we are used to, and which to my thinking cannot be bettered, no matter who comes to take the Archbishop's place? I'm thinking His Grace is not dead at all, and perhaps you will take his place, for none knows better what he would want to be done for the good of the souls living and dead in this archdiocese."

Father Martin, ignoring the reference to himself, answered:

"There is Denis O'Boylan, a fine man methinks, whom we might persuade Father Flannery to give us as long as we could better his present wages."

"Dinnis O'Boylan, did ye say? O I know him well enough. Why, he's a Connaught man from Sligo, and married. Father Flannery likes him, they say, but he could never live at the cathedral with that better half of his, no matter how smart they are. We might as well all turn Protestants."

"But I hear that Mrs. O'Boylan is very poor in health and has just gone back to Ireland for the purpose of regaining her strength. They have been married only little more than a year. While not very robust himself, O'Boylan is capable, and means to retain his position as sexton though Fr. Flannery has no quarters for him in his rectory. I think we might arrange for him to come here; provided you can agree with him."

Tom did not make any reply. He wanted to think the matter over. Meanwhile the Vicar had gained his point in rousing some spirit in his temporary helpmate. That he did succeed was evident when not long after O'Boylan came to the house and mentioned the proposed change. Father Martin pretended that he did not know of their mutual acquaintance:

"Here, O'Boylan, let me present you to Tom Burns, master of the keys, so to speak, of the cathedral. He is looking for a capable associate worthy to be admitted to the preserves of this sacred centre of pontifical authority. What do you think of him? He has not much of an opinion of people who hail from the north of Ireland, being a Cork man himself, but you are not

as black, I fancy, as you are painted. Moreover Burns, having the archiepiscopal keys, as I said, might let you into Paradise."

Before O'Boylan could say anything, Tom had begun to smile at his neighbor:

"It would be better for O'Boylan, if I had the keys to the other place; then I could let him out."

This opened the way to further pleasantry and Father Martin was sure he had scored a point in bringing the two Irishmen together. O'Boylan was somewhat of a poet, and he had a fine ringing voice which he was at no pains to control whenever the merry spirit of his race took hold of him, morning or night, whether at work or at play, even after he had received the sad news of his young wife's death, of which Tom knew nothing. Despite his bereavement he was ever ready for the task assigned him, but his natural leaning was toward domestic sport and inoffensive mischief which made friends of the two, so that in time the elder sexton was forced from his high horse and lordly dignity. He was made thus to forget, at intervals, that he ever had been the guardian of the late Archbishop's pocket-book.

Nevertheless the old pocket-book was religiously kept by Tom Burns on the little shelf over the fireplace in his room, and Denis O'Boylan was soon made aware that it was a sacred relic not to be touched or tampered with by unauthorized hands. Being in sight, it frequently furnished matter for respectful observations. The assistant sexton had had a considerable amount of practical experience during the brief period of his incumbency under the pastoral direction of Father Flannery who, though a native American, was a great admirer of Irish heroism in the cause of religion and patriotism. From him O'Boylan had learnt to disregard the sectional antipathies as a decadent inheritance of the old clan-system. When therefore he began to suspect the possibility of disagreement, on the score of north and south, under Tom's ready assumption of lordship, he could be heard raising his stentorian voice even though no particular occasion seemed to call for it, repeating T. D. Sullivan's verses with slight variations to suit his mood, and to the air of "Come, landlord, fill a flowing bowl":

Irishmen of every land,
Of every rank and station,
Come and help with heart and hand
Our isle's regeneration:
Come together, heart and hand,
Join our gallant patriot band,
Standing for the dear old land,
To claim her as a nation.

Let the hateful past be past,
With its sores and sadness;
Better days have come at last
When further strife is madness:
Come together, heart and hand,
Join our gallant patriot band,
Standing for the dear old land,
To give her peace and gladness.

So, though Ireland's fame comes down
From ages old and hoary,
We shall make her new renown
Outshine her ancient glory:
Come together, heart and hand,
Join our gallant patriot band,
Join to raise the dear old land
From grief to honored glory.

Somehow Tom was touched by these unlooked-for sallies of patriotic enthusiasm and soon began to show a decided liking for his new friend Denis. Thus it happened after a while that not only the sacristy but the various doings of pastors and their assistants from the Sisters' chaplain and first curate down to the housekeeper and choir boys became the confidential topics of discussion in Tom's room where the Archbishop's pocket-book gave a sort of official sanction to their mutual observations. These received additional spice through the show of rivalry that was very naturally provoked in each of the two men seeking to emphasize the extent and correctness as well as the variety of their experiences under different aspects and conditions of parochial government. Tom could of course always quote the Vicar and His Grace; but Denis had the advantage of superior humor, not to mention his occasionally inventive genius.

II. Domestic Parochial Enemies.

"The housekeeper wants us to come to breakfast in the servants' room at half past six. The arrangement is ordered by the Vicar until the new Archbishop comes, who may alter the hours for the early Masses."

So said Tom Burns. Denis O'Boylan was silent. He had seen the matron who superintended the domestic affairs of the clergy at the cathedral only on occasion of the weekly house-cleaning. He felt instinctively that she was a person whom one could not take liberties with even to the extent of passing a joke. In this he was right. But it recalled, as if by way of contrast, a virago named Rose, the middle-aged guardian of the parochial premises with which he had become familiar when first he undertook service as a sexton, since he was not built for strong work and had not attained practice in any trade. The aged pastor to whom he had offered his services was very correct, not to say strict in his views as to the place of domestics and regarding the duty of a priest to keep them at a proper distance or in their place. But growing deafness and on offensive periodical attack of asthma had rendered him somewhat sensitive. Among other weaknesses he developed a suspicion that things were not properly looked after when he could not keep his watchful senses on the door-bell and on the cellar where the provisions were stored for the rectory. This rendered him also unusually inquisitive, as though he meant to show thereby that he was strict in controlling the service. He would ring for his housekeeper.

"Rose! — Rose — I see from the bills this month that sugar has gone up in price in Perlmutter's grocery store. Hey? What? Can you hear me?"

"Yes, Father, I hear you."

"What? Beer has also gone up, you say? Why, we get beer from the brewer. You needn't shout so loud; but I want to know the reason why you continue to deal with that grocery man. Tell him you mean to change, if he does not keep down the price. We are old customers, and he knows he will get his money. That is what he is after."

"But, Father, the price of sugar has gone up elsewhere also."

"What? Rice has gone up also? Why we don't want rice. Make vegetable soup. What? It's cheaper and healthy. The

young curate needs vegetables and meat. That's enough. Cut down the sugar."

Such and kindred interchanges of views touching domestic obligations had the effect of irritating the housekeeper; and since she could not satisfy her ire by showing impatience with her pastor who paid the wages, she let it out upon the solitary assistant and the cook.

Now Denis O'Boylan spoke of a time, shortly after his arrival in America, when he lived on the top-floor of the pastoral carriage house. His wages were modest, but he expected to gain experience and, as soon as the opportunity offered itself, to better his condition by a change to some larger parish. He had not thought of marriage until Father Flannery advertised for a sexton. With two curates in the house there was no room for the male help, and the priest suggested the Irishman's occupying a small homestead on the neighboring hospital grounds, which had formerly served as a keeper's lodge. Here Denis was able to digest his previous recollections of Rose and the young curate whom she made the victim of her persecutions, if the annoyances put in the way of a priest who happened to lack the power to meet them properly, may be called such. O'Boylan was a naturally keen observer of human weaknesses, and but for his native sense of humor might have been a cynic. In jocosely referring to his relations with his early parochial surroundings he gave a fair picture not only of the thorny Rose, as he styled the above mentioned housekeeper, but of the two priests, that is the old pastor and the young curate with whom he had to live, for about eighteen months, under the same management.

The shrewish temper of the woman showed itself chiefly in her manner and address to the curate. She had to feed him as she had to feed the pastor and the cat. She rang his bell when he was wanted in the parlor or by the rector. Otherwise she rarely spoke to him unless in monosyllables—"Sick-call" —"Father wants you"; and the like.

As a matter of fact it would not have been hard to meet the situation thus created, which was noticed by outsiders and commented upon to the detriment alike of the priest and Miss Rose. Denis himself managed to laugh down and render futile any attempt of the woman to apply her ill humor to his

presence. Indeed she showed a rather respectful attitude toward him. He would in all probability have made her ridiculous if she had treated him otherwise. Jovial as he was in his demeanor with everybody, any attempt at familiarity, whether by patronizing or by offensive manner on the part of Rose, would have been laughingly ignored in such a way as to humiliate her openly.

The young priest on the other hand lacked alike the sense of humor and of that gentlemanly dignity which would have made him superior to those of the laity with whom he had to deal or who were meant to serve him. At the altar he held his place; so also in the pulpit, for he was a fair speaker and carefully prepared his sermons. But in private intercourse he easily lost his temper, being what is called touchy. Talkative and undiscriminating in the choice of his company he lowered his priestly standing among laymen without actually giving scandal by censurable wrong. Denis commented freely to Burns:

"At first I was shocked by the way in which the curate talked to me about his pastor. Somehow I instinctively blamed Rose as the chief cause of the grudge. Being still a comparative stranger to him I offered some explanation, for I was anxious to bridge over any misunderstanding between the priests who were living under the same roof and at the same table. But I soon found that he talked in the same fashion to the organist who dropped in occasionally to give him lessons in chanting the liturgical offices for Holy Week.

"One afternoon, while we were sitting together, my clerical friend with his feet on the sofa, discussing parish affairs, an elderly Jesuit, who had been closeted with the pastor, dropped into the room as he passed to pay his respects to the curate. When he saw the latter lolling in his shirt-sleeves he turned to me saying: 'And who is this priest?' Upon my answering that I was the sexton only, the old man looked at me, smiling. 'Only'? he replied; 'evidently you are a superior man here.'

"I doubt whether the curate realized the irony of the remark, but I saw plainly why the visitor made a polite bow to both of us and left the room without further conversation."

When in the evening Father Martin asked Tom Burns how he was pleased with the new assistant sexton, Tom repeated

some of the above conversation, adding that Denis O'Boylan was as sharp as a steel trap, but that he knew his place.

"You mean by knowing his place that he properly respects the dignity of Tom Burns as chief sacristan of the cathedral? I am glad to hear that. But don't be too hard on the jolly Connaught man. He has a good head and what is more a good heart. Keep him close to you."

Tom winced a bit, but he knew the Vicar to be his friend. He answered:

"What I meant is that Denis O'Boylan knows his place with the clergy. A priest is a priest forever, like Melchisedec, and while he may be pleasant and kind with the laity, he demands our respect. Denis knows a thing or two, but he don't forget his position, nor that of the man of God who gives us our penance in confession."

"Bravely said, Tom," applauded the Vicar.

Father Martin took his pen as soon as Tom Burns had left the room and wrote under the heading of "Subject for the Next Clerical Conference—*The Parish Priest and the Sexton.*" As the address had to be delivered by one of the professors of the theological seminary, the Vicar thought it advisable to discuss with the prospective speaker the chief point of view which he had in mind in selecting the topic. During the subsequent conversation between the two, the Vicar General laid stress upon the following points.

As the consciousness of his sacred calling in a priest is the most powerful safeguard against conduct regarding his high dignity, it becomes his duty under all conditions and everywhere to foster respect for his priestly person, not only in his official but in his private intercourse with men. This applies in the first place to his immediate surroundings both in and outside the church, where he meets the world of laymen.

Among those who serve him regularly in his sacred and domestic relations the most important place is held by the sexton on whom the priest relies continually for the ordering of the functions in sacristy and sanctuary, and who in many ways takes his place when there is necessity for preserving the decorum of the holy place and the honor of the pastoral representatives.

Habitual intercourse with the sexton offers occasion for familiarities apt to lessen that sense of respect which keeps the anointed of Christ on a higher plane than the layman who continually serves him as instrument in the exercise of his ministry.

Here lies a danger which affects injuriously alike the character and reputation of the priesthood, and the faith of the lay minister who is to assist him in his sacred tasks. If a sexton becomes familiar with the informal details of clerical life and administration, and at the same time is lacking in that supernatural grace which maintains humble respect for sacred persons, there is danger of disillusion which leaves the sharp, informed and critical man of the world a silent enemy of religion. Hence the obligation and wisdom on the part of a priest to avoid a familiarity which is sure to breed contempt of the priest and of holy things. Such intercourse between clerics and laymen necessarily reacts upon those who witness it, lessening their religious faith.

While the priest is off his guard as superior, the sexton, nominally his servant, is sure to become his master in time.

It is a matter well worthy of thought on the part of every pastor and curate in the shaping of their relations to the man whom we style "our sexton". To know the personal weaknesses of a cleric is a constant temptation to discuss them and thus to destroy the reputation and sense of reverence due to the *alter Christus*.

THE COLORED HARVEST.

THAT distance lends enchantment to the view seems true even in the world of souls. Almond eyes in the Orient appeal more to the American Xavier than the dark pigments of Dixie; for an apostle is human, and it is easy to wrap the remote in dreams. The first missionaries among the American colored, after the Civil War, came from England; and to-day the Catholic evangelical interest of our country focusses on Asiatic points.

Still it is quite possible to find allure in places that are not reached by ships; and we could, if we would, see as good a

future for the Gospel in our own American Africa as in the field afar. "There are more pippins in the South than crab-trees," remarked Booker T. Washington archly, "and more roses than thorns." Without stealing one scintilla from the crown of our foreign missions, a suggestion that we increase our enthusiasm for nearer duties were timely and pertinent; else we must be revealed to European Catholics and ourselves as rather like the Russian lady in Henry James's story; she wept at the fate of the hero in the opera while her coachman was freezing to death.

The American negro can better afford to remain untouched by Catholic truth than we can afford to let him. God will not hold him accountable; but we shall have much to answer for. Our ghostly record will be darkened until we welcome and win him into the brotherhood of Faith. Of 10,463,131 Afro-Americans, constituting over a third of the negroes to be found outside of Africa itself, 4,602,805 are without church membership, and less than 250,000 are Catholic.

This indicates that we are not at all doing our full duty for a race in whose welfare our Church has long been vitally concerned. She was the first to send missionaries to Africa. Even before the discovery of America, her holy ones had reached the mouth of the Congo River, and a negro Catholic kingdom existed there for centuries. (While to-day the tidings come from South Africa that soon there will be more colored Catholics than white in that part of the Dark Continent.) Back in 1589, she honored this people in an especial manner by raising Benedict the Moor, son of a negro slave woman, to the glory of sainthood. Colored Catholicism figured in the earliest days of our country's story, for some of the Spanish discoverers were accompanied by baptized negroes—a fact which gives that race a strong right to a share in these shores and in the blessings which Catholicism here enjoys. The famous *Code Noir* obliged every planter to have his slaves instructed and baptized; to allow them time for catechism, worship and rest, not only on Sundays but also on the feast-days of the Roman Catholic Church; not to permit any market to be held on such days; not to let negro families be divided in sales; not to use cruel or immoderate punishments; and to provide for old and decrepit slaves. It is likely that

the publication of this Code influenced the instructions which England gave her colonial governors as to the encouragement of conversion of negroes to the Christian religion. Certainly it was not until Catholic provision was made that masters should take their slaves to church and have them advanced in the Faith, that the idea of evangelization seriously entered into the minds of many of the Puritans. The latter would not let a Romish zeal put them to shame;—however, to assure that Christianity might not cancel the profit of slavery with freedom, the colonists secured the abrogation of the law that a Christian could not be a slave. With pleasure one recalls the spirit toward the negro of such signifiant Catholic representatives as the Polish General, Thaddeus Kosciusko, who authorized Thomas Jefferson, his executor, to devote his American estate *in toto* to the purchase, liberation and education of slaves; Charles Carroll of Carrollton, signer of the Declaration of Independence, and once president of the American Colonization Society, so important in the founding of the Republic of Liberia in Africa where free negroes could return from America; and Orestes A. Brownson, whose pen was dipped in zeal for the Ethiopian's welfare. A century ago, the Sisters of Providence, all colored, founded a convent and an academy in Baltimore, Maryland, which have flourished ever since, sowing the spiritual seed. In 1842, a community of free colored women was begun in New Orleans and still thrives. We may boast that our Church was the first to administer to the negro not only in Africa but also in America, and has never lost interest since.

Our best opportunity to evangelize came with the Emancipation Proclamation. We have not risen sufficiently to it.

This does not mean that earnest efforts have not been made. Since 1871, we have had a Society of clergymen devoted exclusively to our colored brethren. Because, five years previously, the Second Plenary Council of Baltimore urged Catholic solicitude for the manumitted negroes, now ready for their spiritual birthright, and begged in the name of God's mercy for Clavers; and, at the behest of His Holiness Pius IX and Archbishop Spalding, Doctor Herbert Vaughan, afterward Cardinal Archbishop of Westminister, who had founded the missionary Society of Mill Hill, England, gladly sent his first sons to the

colored missions of Baltimore. Inasmuch as the Third Plenary Council in 1884 emphasized the need of a special apostolate for American negroes, these pioneers, after founding Saint Joseph's Seminary in Baltimore and Epiphany Apostolic College for the training of young men for the missionary priesthood, formed themselves under the direction of Cardinal Gibbons and Bishop Vaughan into a distinct American community called Saint Joseph's Society of the Sacred Heart for Colored Missions.

This Josephite cause, in the face of many a difficulty, has grown until it now comprises eighty priests, fifty-three churches, thirty-two missions, and sixty-four schools—nine of which afford high-school advantages. In fifteen dioceses and a vicariate, this endeavor is to be found. Nor are the Fathers of Saint Joseph by any means the only reapers. Members of the Societies of Saint Ignatius, the Divine Word, the Holy Ghost, the Vincentians and the African Missions are toiling whole-heartedly. The efforts of several Sisterhoods, especially the Sisters of the Blessed Sacrament and the Franciscan Sisters of St. Mary's Abbey, Mill Hill, London, are beyond praise. And, under the able direction of the Very Reverend Matthew Christman, S.V.D., we at last have, in Bay St. Louis, Mississippi, a college for the education of negro youth for the priesthood.

That the harvest thus far has not been great may be variously explained. Proportionately to the number of white converts, it is creditable; for instance, 136 of the 400 converts made in Oklahoma in the past year were negroes. But disappointment is present because of difficulties internal and external. The latter need not be; the former can be controlled.

As to external obstacles, one may first mention this distinction between parish and missionary priests which prevails in our country. It is unfortunate, inasmuch as every priest should be a missionary; especially in a land where sixty per cent of the people profess no religion and only half of the remainder are Catholic, and there are hardly two converts a year for each priest. Every representative of Christ is committed to souls, regardless of race or color. But under the influential suggestion of this division of the spiritual army into diocesan and missionary forces, the work of the Church often

suffers—the diocesan clergy being more or less exclusively mindful of their white charges, and the concerns of our colored brethren left almost entirely to the Fathers expressly designated. This would not be ominous, were there a sufficient number of missionary-priests. But there is not, and only the Keeper of Secrets knows whether there ever will be.

One may not believe that seculars of the North or South are adverse to turning some of their extra energy to local negro apostolates. It is largely that the idea was not sufficiently introduced to them from the beginning and that the problems of converting the whites themselves have been so many. But surely in every section of the country there are crumbs of comfort, not to be denied, for " those that live within the veil ". Surely there are wealthy parishes, well supplied with priests, that could start and support a mission for these—the most wronged of all the peoples in our land. In some dioceses, instances obtain of secular priests working wholly among the colored; examples which become positive inspirations to the missionaries themselves. Such men as the Right Reverend Monsignori Thomas O'Keefe of New York and James Roger Matthews of Washington, D. C., the Reverend Bernard Quinn of Brooklyn and the Reverend Vincent Dever of Philadelphia, could not be more loyal to their dusky congregations if they had the negro vow; and their success has been plenteous.

But this is certain: that, from a human point of view, the pathetically few priests directly engaged in the work cannot accomplish the purpose alone. And the Right Reverend John Joseph McCort's recent warning that American Catholic leaders will be held responsible by Almighty God because they have not done more, should ring through the consciences of those for whom it is intended. Nevertheless it must not be forgotten that Catholic gratitude is due to the Bishops of the country without whom the colored mission work could not even have been begun; to the priests who have not failed in psychological and financial aid; and the laity whose willingness to assist has been attested over and over again.

No doubt in our seminaries themselves a solution is to be sought. The Church, through the Third Plenary Council, begged rectors to foster vocations for the Colored Missions;

and Saint Mary's Seminary, Baltimore, has set an example of filial obedience by making the missionary cause of Saint Joseph's Seminary her own: admitting the students of the younger institution to all her lectures gratis, and giving them unstintedly of her traditions and care. To be sure, the missions are earnestly mentioned, off and on, in every other seminary too. But it might be stressed more vividly than hitherto that a Christ-like ministry is absolutely incompatible with a color-line and that a priestly interest which ends with souls of the more favored races, already confirmed in the Faith, is scarcely begun. As someone has observed, we need the same missionary attitude toward our work in this country, that Maryknoll has toward China.

Would it be extreme to suggest that no young levite be advanced to ordination who is unwilling to pledge himself to serve, as the need arises, any and every racial element in the diocese to which he will be sent? We take much for granted in this matter. The least that should be guaranteed the Church is that Catholic ministers be catholic.

The method of the Church is not fiery, nor does she believe in dashing her foot against a stone. She accepts conditions, but always strives to mold them with higher principle. For any of her clergy to let themselves be infected with the prevalent prejudices against the black man would be Satan's triumph, and no true priest in his heart of hearts does anything of the kind. But the impression has somehow been made that not all of them are immune: rendering it essential that even the appearance of such a condition be scrupulously avoided. The priests who are giving everything to the negro ministry have known the experience of hopes dashed to ground by misconceptions and misinterpretations on the part of the more educated colored folk—a steadily increasing class—who look for more fairness in the Catholic fold than in others and have a right to do so, but are not always content with what they find. When the best-known negro of them all so nobly thanks God, despite the injuries and opprobrium heaped on his race, that he has grown to the point where he can sympathize with a white man as much as with a black, and teaches his people that to cherish ill-will toward the Southern whites would be narrow and degrading: it is unthinkable that the minister of the all-

loving Christ should be even subconsciously fixated in racial aversion, or ever open himself to such a suspicion.

The day may come when our hierarchy will find it feasible and desirable to supply the dioceses of the country from central seminaries. The interdiocesan idea is not counter to the provisions of the Council of Trent, and Italy has already given an illustration of its worth and practicability. In our country, it would have the effect of remedying the condition of relative over-supply in some States and tragic lack in others. Also, the policy of young men studying for particular, favorite dioceses and consequently, throughout their years of training, banefully limiting their vision of the needs of the Church to mere spots in the Vineyard, would be in the past tense. A more catholic spirit would obtain. Then, incidentally, the enterprise of negro evangelization as well as many another essential project could be much more effectively advanced; for the bulk of our colored population is in the South, and the number of Southern priests has, up to date, been far from adequate. With a better distribution of diocesan clergy, delocalized and missionary-minded, the colored would at last have a real spiritual chance. The results of the excellent agencies already operative, would be much enhanced; moreover, their energies would be somewhat released for the extremely necessary work of itinerant mission-giving which, in present circumstances, has to be largely forgone.

Meanwhile—and a long meanwhile it evidently must be—a warmer attitude and a keener sense of direct or indirect responsibility on the part of all priests for the announcing of the sacred truths to these dark-skinned people within the gates is imperative; likewise a realization that, though in purely social concerns we may be "as separate as the fingers," in the things of the Kingdom we and all races must be "as much a unit as the hand".

The Fathers who regard their lives as all too little to give to this ideal have a right that their work be not ignored or opposed—a fact which it would seem superfluous to mention, were it not that these seasoned missionaries must often sit back while some would-be zealot discovers the negro, sweepingly asserts that nothing is being done, and devises new arm-chair methods without a word of reference, for example, to

the only organization in America that has labored exclusively for Afro-America from the start. They must humbly listen, in spite of the fact that, during the past year alone, three thousand colored converts were brought into the Church, thirty thousand colored children were given a good round of Catholic training, and almost two hundred and fifty thousand of our colored brethren had been administered to in a manner which would be the envy of great white parishes. Let us be reminded that the priest on the colored missions—usually working alone—directs several religious societies, hears confessions daily, speaks at every funeral, goes to the cemetery, preaches at both Masses on Sunday and at every Sunday-night service besides, tends to his sick-calls and hospitals without relief every week of the year, and is patient with the many thoughtless demands which his untutored charges daily make on his time.

Too often, moreover, the Orders in which prospective missionary priests are trained lose valuable vocations from a failure on the part of some of the diocesan clergy to understand and approve the yearnings of certain young hearts for an unusual service. Yet who will deny that, no matter how disinclined a pastor may be to urge a young man along the harder Claver-like path, he cannot in conscience deter, if he has reason to believe that the case is one of capability and sincerity? To place oneself as an obex to so sublime and Christian a calling would be a crime against the Church and the Holy Spirit. But the writer, engaged a few years ago in preaching vocations, can hardly forget the case of a Father refusing to let a boy of his parish heed the call, solely because this particular youth happened to be serviceable to the local baseball team; or the stranger fact of a director of hearts refusing to sanction the missionary wishes of a lad on the ground that it is "not necessary to get your name into the Roman martyrology in order to be saved". Fortunately such absurd attitudes are not very frequent; but it is sad enough that they should be at all.

The financial handicaps of the colored harvest speak for themselves. Here is an apostolate of the poor. The report of the Negro and Indian Fund for 1927 shows a sum of $267,198.31—a goodly amount in itself, but in its relations meagre. It would be small enough for the needs of one enter-

prise, and it must cover those of two. Our largest cities, with the exception of one, have contributed no more and in most cases much less than many a Christmas collection in a single church.

If we cannot do better than this, we have less of a problem on our hands than an impossibility. "If the Lord's work is attempted at all," declares the American Missionary of the Congregational Church, "it should be done under somewhat decent circumstances." No Catholic could deny this; and Protestants are so convinced of it that they have immense funds for religious and educational work among the negroes. Are we, despite the piteous pleas of the Church we love and serve, willing to ignore the promptings of charity and let the work of evangelization be handicapped and drag on indefinitely? If not, the degree of indifference with which the annual collection for the Negro and Indian Fund is announced in so many churches, quite explanatory of the limited returns, should cause a blush.

But enough about the external drawbacks. Of the internal kind, we may mention:

The low estate of most of our colored brethren. "No soil like poverty for growth divine," the poet wrote, but did not mean the kind of poverty in which Afro-America is vested. The decencies of existence in which the flowers of Faith so readily take root are often wholly lacking. In large cities like Baltimore, considerable portions of the negro districts are owned by Jews, who really prefer colored tenantry because of the greater profit. The meek black man fears to demand house repairs and is ready to pay high: with the result that many of the tenements are not fit for habitation, and the family wage, going chiefly to rents, leaves little or nothing for proper food. Many groups have to be content with close quarters, where the intimate details of living have no veiling and the young learn about life before their A.B.C.'s. Not so long ago, it was estimated that forty per cent of negro families still lived in one-room cabins. And volumes could not express the limitations of the poor black's existence in the rice-swamps of the Carolinas, the sugar-bottoms of Louisiana, or the corn-fields of Mississippi. What with the preoccupation of their experiences with race-exploitation, discrimination, disease and

sin, our colored brethren have often been as burdened in seeking the Church as the Church has been in reaching them. Bodily slavery is dead, but other forms are as alive as ever. Much social debris must be cleared away before the race will be widely open to Catholic approach: an evidence that the minds and hearts of aspirants to the apostolate should be enriched with a good sociological instruction and stimulation in the seminary course of training. Quite understandable is the negro's demand for " a religion which fills not only his soul but also his stomach, clothes and shelters his body, and employs his hands ". Well has it been remarked that the Catholic missionary movement among the colored can stand plenty of the spirit which led the monks of old not only to pray and preach but also to drain swamp-lands.

Another depressive note is what has been called the black man's self-content. Often this is his sense of futility, salved with a desperate gaiety. Our colored feel the incubus on their race, and at times too readily doubt that it will ever be lifted. One cannot but appreciate the truth and pathos of Booker T. Washington's observation: " To right his wrongs, the Russian appeals to dynamite, Americans to rebellion, the Irish to agitation, the Indian to his tomahawk; but the Negro, the most patient, the most unresentful and law-abiding, depends upon his songs, his midnight prayers, and his inherent faith in the justice of his cause." However, only the exceptional souls among them dare look fully up; and it is only with the upward gaze that a race can progress. Happily, though, the negro heart is naturally religious; and to its hurts the Catholic priest is best prepared to apply the truths that heal.

It may not be denied that the black man's ideals seem grounded in his senses and responsive chiefly to physical causes. But is this remarkable? Little more than a half-century ago, he was thrust empty-handed into a world of freedom for which he had far less preparation than right, and since then has not been saved from the task of raising himself by his own bootstraps. There is no warrant for the idea that he should be on the heights by now: fifty years are but an historical moment. In due time, the sensual phase of the negro story will pass or be subordinated. Betimes the Catholic religion with its vestments, candles, pictures, statues, and a ritual developed

through long centuries of experience with the lowly, has just the equipment to reach the negro soul through the senses. Nor is there any danger that, in the hands of our Church, such a technique would have any but good results. Other religions appear to inflame the Ethiopian with strange emotionalism, estopped in the body and quite without benefit—frequently with positive harm—to the soul. The Catholic influence calms the troubled waters, and sheds light rather than heat. The negro of the Faith hears and does not shout; sees and reflects, and carries from his service a dignity and restraint which decidedly increase his worth. White employers mark this effect and are quick to praise it. It is eloquent that our Catholic missionaries are among the most revered and abetted men in every Southern city or town in which they labor, and that instances of white opposition to their ministration are almost too rare to be mentioned.

Much is to be heard about the immoralities of the colored race, and much of the data may not be denied. But, again, would not such a state of affairs be true of any other people with a similar start and story? Besides, the brighter side is too easily forgotten. There is publicity enough for the negro who steals anything or attacks a white person; but no mention is made in the press about the black man who buys a farm or makes a deposit in the bank or builds a home.

It must not be forgotten that the negro's vices are in great measure the white man's, and his virtues his own. In his book on *The Education of the Negro Prior to 1861,* Carter Godwin Woodson would have us believe that the colored man in America was taught to be low and depraved in order that he might be a social nonentity and a willing slave. At any rate, the simple, imitative, negro nature could not but reflect the degradation in which it was moving and from which it has not yet been fully freed. The condition is less repellent than pathetic, and touches the apostolic heart. That it can be conquered is evident from the unquestionable fact that, up from the grimmest of histories, many a quality of beauty has risen and persisted in this people. "The red stain of bastardy," writes W. E. Burghardt Du Bois, "which two centuries of systematic defilement of negro women had stamped upon the race, meant not only the loss of ancient African

chastity, but also the hereditary weight of a mass of corruption from white adulterers, threatening almost the obliteration of the negro home." But everyone engaged in the negro mission-work has been delighted with the discovery of rare, fervent, consistently saint-like hearts among these outraged blacks and been often moved to exclaim, "What a white soul!" Not without reason does the cultured colored man point to his race as "an oasis of simple faith and reverence in a desert of American dollars and smartness."

Humanhood aside, it matters little to the man of God that the African facial angle be seventy degrees as against the eighty-two of the average white; that the cranial capacity be thirty-five fluid ounces, whereas that of the Caucasian is forty-five; that the sutures of the Negro skull unite firmly in early life, with a possible effect on the development of the brain; that the hair be frizzly or woolly; that the eye has a yellow-tinged sclerotic coat; that the jaw exhibits marked prognathism; or that the nose is broad and flat and the nostrils dilated. Let others wrest such observations to whatever sinister significance they will: the Apostle tries to think only in terms of souls and can never forget the Voice, "So long as you did it to the least of these my brethren, you did it to me"—"Going forth, teach ye all nations."

Too, he much prefers to accept the appraisal of His Holiness, Pius IX, who in his Encyclical, *Rerum Ecclesiae,* declares:

"Anyone who looks upon these natives as members of an inferior race or as men of low mentality makes a grievous mistake. Experience over a long period of time has proven that the inhabitants of those remote regions of the East and the South frequently are not inferior to us at all, and are capable of holding their own with us, even in mental ability. If one discovers an extreme lack of ability to understand among those who live in the very heart of certain barbarous countries, this is largely due to the conditions under which they exist, for since their daily needs are so limited, they are not often called upon to make use of their intellects. You, Venerable Brothers and Beloved Sons, can bear testimony to the truth of what We write, and We ourselves can testify to these facts since We have here under Our very eyes the example of certain native students attending the Colleges of Rome who not only

are equal to the other students in ability and in the results they obtain in their studies, but frequently even surpass them."

Such a noble estimate of the so-called inferior races, broad enough to support Booker T. Washington's ideals of industrial training for his people, Kelly Miller and W. E. B. Du Bois' demand for cultural education, and, best of all, the Catholic purpose of soul-salvation, would be for us a secret of success in the fulfilment, devoutly to be wished, of our obligation of human brotherhood and Christian charity toward " our brother in black ".

EDWARD F. MURPHY, S.S.J.

Epiphany College, Newburgh, N. Y.

A PRIEST'S SPIRITUAL PROBLEMS.

THE priest who aims with courage and foresight to shape his personal life faithfully upon spiritual truths is confronted with many tasks that are constant challenge to his good will. It is easy to drift along with the general movement of things and persons and to be neither better nor worse than others with whom one is associated. When an average of excellence is demanded in a group of priests, the natural desire to win approval and escape criticism will do much to keep each of them up to that level. Any one will normally tend to develop the qualities that are demanded in the social circle of which he is a member. Among priests, however, we do not find a marked tendency toward mutual praise. On the other hand, the criticism that a priest's ways might deserve is hardly apt to reach him or to be welcomed by him. In clerical life very much is taken for granted. We assume that a priest will do his duty and we neither praise nor blame him much.

The laity are perhaps more generous in their praise, and while they may find fault with the priest they are generally slow to do so in a direct way. If criticism is expressed to him directly, he is inclined to take the defensive against it and, therefore, to derive little benefit from it. Hence it is that the interior life of a priest is left in great measure to his own efforts. He may live an average clerical life if he wishes to do so and perhaps enjoy a misleading spurious peace. In such a condition he will have few unsatisfied aspirations and he will

take it for granted that his problems of interior life are satisfactorily mastered. If, however, he is constantly on the lookout for others who are nobler than he and if he cultivate sincere admiration for them, he will display a high quality of interior life which lifts him above the average. When we measure our character by others who are less noble than ourselves we are apt to be the victims of self-satisfaction. If we measure ourselves by others who are nobler than ourselves, we are roused to aspiration and effort. When the priest measures himself by Christ he takes a deliberate step toward the Divine ideal that gives direction, measure and value to everything that he does and he lays the true foundation of interior life. Failure to do this is the promise of spiritual impoverishment. There will be little beauty of generous consecration, little promise from enriching grace in the life of any priest which is merely an average life. But he who looks upon Christ and opens wide the door of his heart that the Divine Master may enter and dwell there will be lifted to the high level where saints dwell.

I.

Determined effort to build up intimate and vigorous spiritual life is of its very nature secret. The quiet hours that one spends with God lure one away from the distractions and confusion of life and foster the spirit of detachment that is characteristic of the true servant of God. Thought, feeling and aspiration take on the qualities of detachment and send one's preferences constantly in search of Christ. This effort in interior life to build upon Christ is largely hidden from observation by others. Nevertheless, it gives a beauty to character, a refinement to manner and a power to example that make profound appeal to all good men. It would seem that the spiritual life of a priest is genuine in proportion as interior life is deep. And interior life is deep in the measure of its Christliness.

It is in this deliberate cultivation of interior spiritual life that the priest finds emancipation from average qualities and average effort and is lifted to the level of true spiritual achievement. As this spiritual refinement advances, one is made independent of praise by others, indifferent to recognition, and happy in unreserved loyalty to Christ. "What is the use of

being good when there is no one to see you," said a child on one occasion. The priest who lives a true interior life finds every reason for the courage of renunciation and the heroism of piety in the conviction that Christ sees and approves, and that is enough. When Crashaw in describing the miracle at Cana said, " The conscious water saw its God and blushed," he gave us a hint of the transforming power of Christ in the human soul. What priest can look upon Christ and remain unchanged? " If I am left to myself, behold I am nothing, and all weakness; but if thou suddenly look upon me, I presently become strong and am replenished with new joy." " Exurga Domine ne praevaleat homo ".

Two apparently contradictory results appear in this development. On the one hand a sense of security is present. One feels safe in the approval of refined conscience, in the conquest of self and the fidelity with which grace is obeyed. Duty is performed with quiet loyalty, renunciation becomes habitual, life is made thoughtful, spiritual effort is constant and loyal, priestly ideals are secure in their authority. The deepest joys are those of worship and prayer. Thoughts loiter happily among spiritual realities and a modest sense of achievement of the purpose of God is gained.

On the other hand, a haunting sense of inadequacy to spiritual duty abides with one. St. Paul was conscious of this when he told us that he forgot what he had accomplished and was mindful always of what remained still to be done. When an angel brought the soul of Gerontius near to God for judgment, Newman tells us that it rushed " with the intemperate energy of love " into the Divine Presence. It turned back instantly and said to the angel, " Take me away and cleanse me." All of the self-confidence that was felt by the soul on the journey toward God was lost and it was conscious only of the supreme wish to be made less unworthy of Him.

This haunting sense of failure, at least of falling short of spiritual excellence which is associated with real merit in spiritual life finds an analogy in ordinary human experience. Truly competent men are in many cases conscious of a measure of failure. Men who have done wonderful things in different walks of life have said repeatedly to friends that they were more keenly conscious of what they had not accomplished than

they were of what they had achieved. This is hardly to be considered as a kind of inferiority complex which psychologists explain with so much clearness. It shows that competent men who have done great work are inclined to measure themselves by their aspirations rather than by their history. They judge themselves in the light of a great ideal and seem to fall short of it. The joy that they might properly experience in their successful work is diminished when they view the larger tasks toward which they would look to direct their unexpended energies. It is hardly a source of wonder then that the priestly soul which measures itself by Christ with faith and courage would retain little assurance of achievement in personal holiness, since the best that is possible falls so far short of the Divine ideal.

In ordinary social life we are greatly encouraged by recognition and discreet praise. The child from whom such praise is withheld is readily discouraged. The youth whose honor, loyalty and industry are never recognized by his elders is deprived of a support to which he has every right. Even the priest whose merit and services win no approving word from his superiors finds now and then in this fact a source of discouragement for which we can hardly blame him. The pastor who accepts and demands faithful service from his altar boys and never praises or rewards them will have no devoted altar boys, and he deserves none.

Allowing for all of this, " ex ordinarie contingentibus " we may well recognize the normal role of discriminating praise as a source of encouragement to effort. Nevertheless true interior development of spiritual life moves in the direction of independence of such accessory sources of strength and leads one to find strength and place reliance upon the approval of Christ alone in increasing measure. This truth is elementary to the priest who knows what the love of Christ means in personal life. If the perfect love which is the fulfilling of the law, the love to which we give formal expression in the Act of Contrition, sets longitude and latitude for every action and hope in the life of a priest, all that has been said is self-evident. It is not evident to one who has studied that love indifferently and has modified its demands to suit his preferences. If Newman was right when he said, " To be at ease is to be unsafe ", he

must have had in mind the restlessness of a soul that measures itself by Christ and the complacency of one who has not measured himself by Christ.

It is of the nature of love to rejoice in surrender and to be happy in service. One finds joy in giving and in doing, greater joy, when the giving and the doing involve sacrifice and test the quality of consecration. It is of the nature of selfishness to recoil from sacrifice and to minimize surrender. Love looks upon sacrifice as privilege and expunges the former term from its dictionary of life.

A love which measures the cost of service ceases to be love to that extent. Now there are many situations in a person's life in which the cost of devotion must be taken into account. This is a requirement of prudence, worthy indeed and to be approved. Even under the reserves of prudence love retains always its principle of self-effacement and its impulses of surrender. It yields to constraint when this is called for, but returns always with joy to its mission of surrender. Who better than St. Paul has told us all of this? He caught the hidden message of the risen Saviour who was love incarnate and whom he did not see, and gave it to us in words pregnant with divine truth and brilliant from the splendor of his own unparalleled consecration.

The tasks of the love of Christ in the life of the priest are as varied as life itself. If God is All and the priest is His qualified interpreter in personal character and in the ministry of salvation, every one of his feelings, actions and thoughts has a spiritual quality. Each of them is an event in the life of the priest that is accounted for in his spiritual biography. And that biography is one volume in the library of the Incarnation to be stored on the book shelves of eternity. All of the colors that give variety, beauty and tone to nature—infinitely varied as they are—are but aspects of the effect of light. All of the actions of the priest—infinitely varied as they are—are primary aspects of his love of God. They are that or they are in the supernatural sense, nothing. "Whether you eat or drink or whatsoever else you do, do all for the glory of God." Love is the substance of that glory. God is not glorified when He is not loved in human life. Love fails of its supernatural stature just in proportion as reservations are made against it.

II.

It is well to recall always that love of Christ is internal, personal and transforming. Now the priest has many duties of formal prayer associated with the Holy Sacrifice of the Mass, with the breviary and with the ritual in the ministry to souls. While every one of these should be performed in most intimate association with the interior life of the priest, that life carriers him farther than they do in his personal relations to Christ. The atmosphere of personal consecration should pervade all of these duties which are phases of interior life but by no means substitutes for it.

The moment that we recognize that the love of Christ is internal, personal and transforming, we are brought face to face with its most exacting task. It is that of transforming natural temperament and upbuilding upon it the priestly character. Temperament is what nature makes of us. Character is what we make of ourselves. One whose natural qualities are so perfectly in harmony with spiritual ideals as to make changes unnecessary and to call for no struggle is so rare that further reference is unnecessary. One may assume that all of us have temperamental qualities that must be dealt with strongly and be placed under the sure control of priestly ideals. Every one of us must fight to put off self and put on Christ. This struggle is not aimless. Neither is it haphazard or mere negative resistance to temptation. It is an elaborate work in spiritual architecture, with plans, specifications and careful supervision that relate every detail in personal life to the ideal which is Christ. This is the privilege which is rooted in our destiny. It is the duty which engages conscience and aspiration. It is the mission of perfect love.

Described in this manner the work of upbuilding Christ within us appears to be vague and remote, while our temperamental qualities are immediately present and disposed to govern us. We can bring that high duty within the range of practical concern if we examine its bearings upon everyday experience. If a priest is naturally sensitive, if he takes offence easily and cherishes it into resentment, he permits a temperamental quality to govern him. There is no evidence at this point that his love of Christ has transformed him. Had it done so, he would have conquered his sensitiveness. He

would have cherished the ways of forgiveness and he would have found peace in charity. This would have been his victory, the evidence of his love of Christ. In this way he would gain peace and dignity. That victory failing, he will have neither; for he will not have fought his good fight. If a priest is naturally ambitious and selfish, he is called upon to subject his ambition to the true interests of Christ and to welcome any self-effacement which that aim makes necessary. Short of this, his temperament triumphs over his graces. He is not transformed, for he has not put off self and put on Christ. If a priest is naturally hard and without all tenderness of sympathy or the impulses of kindly understanding, he will show regions of his soul where the love of Christ has never quickened his impulses and chastened them. If a priest is naturally vain and so fond of praise that it becomes a set purpose, he will show a range of motives in his interior life that still await the touch of the redeeming love of Christ. Every temperamental trait not in harmony with priestly ideals presents a task in personal transformation if the love of our Divine Lord is to have its way.

The problems mentioned concern temperamental traits that are in conflict with the personal and social obligations of the love of Christ. Other problems arise out of our good qualities, that is out of natural traits which are largely in harmony with the spirit of Christ. In such cases the good fight consists in holding these qualities in check lest they lead to weakness or betrayal by excess. Many are naturally kind. Kindness is the flower of charity. Now kindness that is not disciplined becomes readily a form of weakness. The kindness that ignores truth and justice and prudence is not rightly proportioned in Christian character. Truthfulness is a Christian virtue, but when it is brutal and indiscriminate it fails of association with the gentleness and imagination that are essential in Christian life. Character-building demands a combining of virtues into a balanced unity that finds its principles in Christliness and its realization through the sure control of personal ideals. The Imitation of Christ warns us as to our good qualities. " Even in good intentions and desires, it is expedient sometimes to use some restraint ".

This whole process appears in our newer methods of education. Careful studies of the natural qualities of children are made. Systematic observation, carefully checked by approved methods, is resorted to in order that the child's natural disposition may be understood and dealt with intelligently. Instruction and appeal are directed to its qualities and the ideal that is set before it is interpreted plainly in order that duties may be understood in a reasonable and practical way. Qualities are explained to the child. The way to deal with them is set forth simply and in this way self-knowledge and knowledge of an ideal are brought together by the kindly act of the teacher whose guidance bridges the distance between what the child is by nature and what it ought to be by grace. It would seem a bit futile to insist upon humility when dealing with a child afflicted by an inferiority complex. But instruction in humility properly conveyed is necessary in dealing with a child that is arrogant or selfish. The child that is naturally a coward will still tell cowardly lies unless it is helped to overcome its natural disposition. In fact the process of transforming temperament into character, whether in the child or in the priest, rests on intelligent self-knowledge, clear perception of an ideal and determined effort to reach it. When Christ is the ideal, the love of Him is the promise of victory.

In our clerical traditions these truths account for the particular examination of conscience. Not actions but temperamental qualities are dealt with. Attention is directed toward features of our natural temperament which are revealed in our faults and the conquest of the faults is conditioned upon victory over these qualities. It is our qualities as sources of our actions that hide Christ from us. Peter's denial of Christ was an act of uncorrected temperament. The Divine Master looked upon him. Peter felt that swift Divine glance as it revealed to his stricken soul the unsuspected sources of his sin. The answering tears of the great Apostle were the waters of a new life into which his soul then entered. And in his death he was invested with the majesty of complete love.

This duty of transforming natural qualities into supernatural character which is the imitation of Christ, is not accomplished without its own sorrow. No lover of Christ will ever feel that his work is completely done. It is of the nature of

love to feel that its work is never done. Aside from a sense of failure already alluded to there will be actual failures from time to time, faults and possibly sins which harass conscience and invite regret. "I do not the good which I will, but the evil which I hate, that I do." Natural qualities and impulses, circumstances and neglect will haunt the steps of the servant of Christ always and invite him to watchful care. If at any time one falls as Peter fell, Christ pauses and awaits the repentance of the sinner. His tears then catch the rays of the Light of the World and we see the rainbow that is the promise of a new life.

III.

The love of Christ as an active working principle of everyday life places the defences of the soul in far-flung lines around it. Sin is, of course, the defeat of that love, for it is defiance of the law that springs out of it. Temptation is the approach of sin. Hence defences against sin involve definite attitudes against temptation. Many temptations arise out of temperament and circumstances. Those that arise otherwise are not for the moment considered. Of course, the love of Christ demands prompt resistance against temptation when it is recognized. But it prompts us to much more than this, in demanding foresight and reflection in order that we may place all our strength at service in dealing with it. A thoughtful soul will never rest content with resistance to temptation when it is recognized. It will look behind temptation to temperament and circumstances and it will deal with these no less than with the temptation itself. So long as attention is confined to resistance at the moment, the source of temptation remains undisturbed and promises a recurrence. But when we deal with the sources of temptation and place our love of Christ at work upon them, we bring the magnificent strength of love to our defence. All of this is elementary in the traditions of spiritual direction. The priest who is tempted to perform an act of injustice ought to be concerned about the natural qualities out of which the temptation arises and he should deal with these as his love of Christ prompts him. Repentance for the act of injustice which is not followed by efforts to correct the temperamental quality that produced it, leaves much to be desired if the love of Christ is the law of life.

This larger view of temptation and alert attitude toward its origin exercises a superb influence upon life and shows the vigor of the love of Christ. It creates a fixed supernatural attitude which operates automatically in defence of the soul. It leads one to make prompt decisions, to seek complete effect, and never to count the cost of resistance to temptation. All of the resources of intelligence, faith and prayer are sent swiftly, like an armed force, to protect the citadel of the soul at the point of danger. The fruit-growers of California have learned from hard experience effective methods of combating frost. Thermometers are set up in their homes. When in the night the temperature falls toward the danger point, an alarm is automatically sounded. They arise from their beds, go out and light the smudge pots among the trees. The heavy curtain of smoke rises and remains just above them, making a blanket that hinders the further lowering of the temperature. This is possible on account of the absence of wind. Temptation is an alarm which automatically warns one of the approach of danger. The trained soul does not wait for the frost. It sets its defences at once. It overcomes the threatened danger and maintains by this alert care the loyalties of Christian life in their unimpaired strength.

IV.

While the work of transforming interior life remains an exacting and supreme task, its elements may be described in rather simple terms. The priest ought to understand the kind of man that he is by nature. He ought to know his strength and his weakness, the indirections of selfishness with its evasions and deceits. He should feel the full measure of his responsibility for the custody of his soul. He should look unfearing upon Christ and recoil from no demand that the Divine Master places upon him. He should associate his natural strength and his graces in the transforming of his interior life and in every duty of his ministry. He should know what the love of Christ demands of him and make no reserves against that love, and he should leave the compensations of his loyalty in the keeping of his Divine Redeemer.

WM. J. KERBY.

Analecta

ACTA PII PP. XI.

Epistola.

AD EMUM P. D. DIONYSIUM TIT. SS. NEREI ET ACHILLEI S. R. E. PRESB. CARDINALEM DOUGHERTY ARCHIEPISCOPUM PHILADELPHIENSEM, XXV EPISCOPATUS ANNUM EXPLETURUM.

PIUS PP. XI

Dilecte fili noster, salutem et apostolicam benedictionem.— Equidem nihil magis optamus quam ut eos viros merita honestemus laude qui praeclara sane sollertia studioque in sacris obeundis muneribus enituerint: quos inter cum te ipsum esse existimemus, idcirco iucunde sane accepimus annum mox feliciter expletum iri quintum et vicesimum ex quo tu episcopali honore auctus es. Etenim in quattuor dioecesibus, quas deinceps regendas suscepisti, praecellenti quidem virtutum exemplo magis quam auctoritate tuo clero populoque praeire solitus es; cumque magna praestes animi fortitudine in difficultatibus evincendis, in refellendis erroribus, in iisque omnibus excitandis quae ad religionis incrementa pertineant, verissime dici potest optimi te semper pastoris partes obiisse. Sed quod praecipue laudi tuae ducitur, singularis illa tua est erga Christi Vicarium voluntas propensissma, qua non modo pontificiis normis parere, quod quidem sollemne est officium sacrorum Antistitum, sed etiam optata eiusdem tamquam iussa sacra habere consuevisti. Itaque fit ut summae tibi semper

sit curae Pastorum Principi opem ferre, caritatem istius gentis actuosissimam fovendo ad christianum nomen propagandum, ad calamitates populorum leniendas, ad Apostolicam Sedem in necessitatibus opportune iuvandam. Neque in tam multiplici operum varietate studium omittis rite adulescentem clerum instituendi ut is, a pietate et a doctrina omni numero instructus, par sit temporibus praeclaroque suo munere dignus. Quod quidem studium illud quoque in praesens testatur *Seminarium Parvum,* abs te recens conditum; laetoque sane animo comperimus magnificentissimum hoc aedificium a Delegato Nostro apostolico die ipso dedicatum iri quo tu faustum episcopatus tui eventum celebrabis. Nos vero, tam immenso terrarum marisque spatio disiuncti, spiritu quidem huiusmodi celebrationi aderimus, cum ipse, tuorum corona stipatus, precibus fervidisque votis te prosequentium, publice sollemnissimoque ritu sacris operaberis. Atque ad omnia haec vota Nostra etiam perlibenter addimus, id nominatim a Deo implorantes ut te, animi quidem corporisque viribus valentem, quam diutissime servet novasque tibi in dies meritorum accessiones largiatur. Interea, ad laetabilis rei splendorem fructumque augendum, tibi damus ut benedictionem nomine Nostro adstantibus impertias, plenam eisdem admissorum veniam proponens, usitatis Ecclesiae condicionibus lucrandam. Caelestium autem donorum praenuntia peculiarisque benevolentiae Nostrae testis apostolica sit benedictio, quam tibi, dilecte fili Noster, et clero populoque vigilantiae tuae credito, amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XII mensis Maii anno MDCCCCXXVIII, Pontificatus Nostri septimo.

PIUS PP. XI.

LETTER OF THE HOLY FATHER TO THE RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA.

No. 73402 THE VATICAN, 7 September, 1928.

Right Honorable Sir,

The reverent homage which you pay the Holy Father in entering upon such an important office as that which, in consideration of your previous merits, has just been entrusted to you, with full confidence, by the Holy See, affords a sure

foundation for that confidence, so much the surer as your realization of your need of God's assistance is deeper and as the attachment you show to this Chair of Truth is stronger.

Accordingly, the August Pontiff thanks you from his heart for this manifestation, so fervid and spontaneous, of your devotion to him. And since he has no doubt that, under your enlightened direction, the Catholic University will go forward on new lines of progress, he again expresses, in regard to the University itself and its providential mission among the people of your splendid country, his most earnest wishes for a manifold and fruitful activity. In token of his especial good-will, he bestows upon you, upon each member of the teaching staff and likewise upon the students of the University his heartening Apostolic blessing.

With my personal congratulations and with sentiments of highest esteem, I remain, honored Sir,

Devotedly yours,
P. CARD. GASPARRI.

To the Right Honorable
and Right Reverend
MONSIGNOR JAMES H. RYAN,
Rector of the Catholic University,
Washington, D. C.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTERS OF THE SOVEREIGN PONTIFF, POPE PIUS XI: (1) to His Eminence Cardinal Dougherty, Archbishop of Philadelphia, on occasion of the twenty-fifth anniversary of his consecration as Bishop; (2) to the Right Reverend Monsignor James H. Ryan, Rector of the Catholic University of America.

THE PROPER PLACING OF AN ORGAN.*

The organ is a most necessary part of the equipment of the Catholic church and it devolves upon the pastor to make the final decision as to what kind of an organ is to be bought. The purchase of an organ suitable for Catholic services, one that is artistic in finish and effective in power and musical tone, presents to the average priest difficulties of a puzzling nature. It is difficult by reason of unfamiliarity and lack of experience in purchasing church organs, for it is rare indeed that a priest is called upon to purchase more than one organ during a lifetime and in that one purchase he can hardly become sufficiently well informed to constitute himself an authority on the selection of the best organ for his church.

Fortunately it has become customary for the architect in his original planning to provide space for the modern organ. The pastor, however, should not be satisfied with this perfunctory outline, but should insist that the architect consult a reputable organ builder while the church is being planned, in order that organ spaces and chambers will be adequate in every particular, and so that when the organ is to be installed no alterations in the building will be found necessary.

* This is the first of a series of three articles by Alfred G. Kilgen, St. Louis, Missouri.

There are many instances on record where an organ builder's advice was not sought, and the organ chambers were built entirely too small to contain the organ suitable for that church. One particular instance that came to the writer's personal knowledge is typical of many and we give in the following paragraph a brief outline of this case.

Father S . . . had most carefully studied and investigated the pipe-organ subject so that he might have a suitable instrument for his church. From his studies he had determined just what size organ, tonally, would prove best for his church. He further found upon investigation that such an organ would cost approximately $18,000.00. As the church building progressed, he did not have the architect consult an organ builder. When the building was finished he decided to order his organ but was informed by the different organ companies that the organ which he had selected and decided upon as tonally the best for his church could not possibly be fitted into the chambers provided in his new building. In fact he found that these chambers were only large enough for a comparatively small organ, very inadequate tonally for his particular building, and that the largest possible organ that could properly be arranged in the space already provided would be a $6,000.00 instrument. The result was that extensive and expensive alterations had to be made in the church to install the desired organ.

Another such example was where a church had arranged for a divided organ with an organ chamber on each side of the organ loft, but no provision had been made to connect both chambers with a blow-pipe to furnish wind from one motor for both sections of the organ. The church in this case faced the problem of cutting through two heavy stone walls through which a blow-pipe might be carried—a most expensive thing to do—or the alternative of purchasing two organ blowers that each section might have its own blower; entailing, of course, the doubling of maintenance expense for this unit.

There are countless other instances of like nature where extra and unnecessary cost have been placed upon the church, costs which might have been avoided had practical, expert advice been sought in the original planning. Organ builders would cheerfully and freely give for the asking any advice in this regard.

Construction of Chambers.

Practically all of the established organ companies are recommending to-day that instead of the old-time niche or organ space and instead of an open gallery in which to install the organ, the church building have proper chambers to house the organ. The chamber is nothing more than a room large enough to contain the organ or a section of it, closed on all sides except on one or two sides where openings are left called "tone-openings". In order that these tone-openings may be located properly and of sufficient size a consultation with the organ builder is necessary. Into the tone-opening the organ builder eventually puts his swell or expression shutters, which are controlled from a pedal in the console or key-board, so that they may be opened or closed, wholly or in part, and so that the tone of the organ may be shaded from the softest *pianissimo* through various stages of *crescendo* to the full *fortissimo* power of the instrument. There may be one or two or more chambers housing different sections of the organ according to the size of the instrument. In the average two and three-manual Catholic church organs there are only two chambers; but in the large four-manual organs there are more, such as St. Patrick's Cathedral, New York City, where the organ is placed in seven chambers grouped in various locations in the church; five chambers in the choir gallery at the rear, two in the sanctuary by the main altar, and another in the monk's gallery near the ceiling of the church.

The tone of the organ is strongly affected by the manner in which the chamber is built. The interior surface of the walls and ceiling of the chamber should be covered with smooth plaster or finished wood so that the tone may be thrown out properly into the auditorium. If a very porous or absorbent surface is on the interior of these chamber walls a large amount of the tone volume of the organ will be absorbed and the pipes will not be heard at their normal strength. In some cases, depending upon the acoustics of the building, it is necessary to round the corners in the interior of the chambers in order to obtain the proper tone strength. The chambers themselves should be constructed in such a way that they are sound-proof.

The advantages of placing an organ in chambers are manifold. Better effects of tone shading and expression may be ob-

tained when the organ is in a chamber than can be obtained if it is in the open or even in the best of the old-time swell boxes. Chambers also preserve and protect the action and pipes in the organ and in this way help to keep down organ-maintenance cost and prolong the life of the instrument.

Incidentally, it is also a point of economy for the church to provide organ chambers, for the reliable organ company allows a considerable discount off the price of the organ when the church does provide chambers, and in many cases this discount offsets the cost to the church of having these chambers built. The majority of churches to-day realize this sound logic and follow the advice of the organ builder by constructing the organ chambers to his plan, and of course the established organ company will have completed detailed plans drawn up for the architect or builder.

There are of course exceptions to every rule, and in the case of an unusually large organ, while it is advisable to put the main sections of the organ in chambers, a certain ensemble of stops, such as the heavier diapasons, etc., can be left out of the chamber to give added power to the instrument. This, of course, is an exception rather than a rule and should be determined by the organ builder. Another exception is the church with a choir gallery so constructed that in order to build chambers would require unusual alterations and extra construction work resulting in an abnormally high cost. In this case the alternative is to have correctly built swell-boxes made by the organ company for the effects of expression, and to determine this it is best to consult the organ builder.

Exterior Decoration.

In front of the chambers and tone-openings described in the foregoing paragraphs must be some form of exterior decoration for the organ in conformity with the interior design of the church. Practically any sort of exterior decoration can be used, but the two most usual forms are either a wood-paneled case with display pipes or an ornamented grille made of either wood, plaster or iron. Tonally, an organ is better if placed behind a grille instead of display pipes, for the grille can be so designed that the larger portion of it is open, allowing greater egress of tone than is possible when display pipes cover the

openings. If this item is left to the architect, of course, he should coöperate with the organ builder in designing this grille so that sufficiently large openings may be left, eliminating any possibility of interfering with the normal volume of tone of the organ. This is a very important item, for instances have occurred where a perfectly voiced organ, sufficiently large for the church, with a splendid tonal ensemble, has been placed in splendidly provided chambers, and then grilles are placed over the tone-openings without sufficiently large spaces in them, resulting in a muffling of the organ tone, and spoiling what would otherwise be a perfect organ installation.

Another question frequently asked the organ builder is, "Shall we divide our organ with a part of it on each side of the choir loft?" This question can only be answered by taking into consideration the appearance, floor plan and design of the church, the tonal design of the organ that is to be installed, and of course the question of windows. While it is hard to generalize, possibly the best answer would be that it is somewhat better if the organ is grouped together rather than divided, as dividing an organ entails a considerable amount of additional organ action and cables, thus increasing the cost of the organ with no equivalent addition to the organ tone. It is recommended whenever possible that the chambers be grouped together. However, this is not always possible because of windows or towers or arrangement of the choir and there are a great many instances where a divided organ is the only possible solution. However, the organ builder should be consulted so that the various sections or chambers of the organ may be properly placed and tone-openings properly arranged in relation to each other to obtain the maximum result of tone. By working out a consistent and logical plan in placing the different sections of the organ, the organ builder is able to design his organ so that it will tonally "draw together" and come to the choir and congregation in a perfect ensemble instead of incorrectly coming to them as entirely separate sections of the instrument.

Sanctuary Organs.

In some large cathedrals and churches a sanctuary or chancel section of the organ has been found very desirable. This is simply a supplemental section to the main organ in the choir gallery at the rear, but is placed in or about the sanctuary. Very splendid results have been obtained by building a chamber behind the main altar for this sanctuary organ and with the speed of the modern electric action it is easily possible to play a sanctuary organ three or four hundred feet away from the main organ console in the choir gallery at the rear. In certain instances it is desirable to have two consoles, one for the large organ in the choir gallery and a separate smaller one for the sanctuary organ. A plan such as this has been followed out in St. Patrick's Cathedral at New York; St. Francis Xavier's Church in St. Louis, two outstanding examples of this type of work. For the cathedral or church which cares to carry out such a plan it is best to confer with the organ builder so that it may be possible to work out an organ of such tonal design that it will conform with the ideas in mind.

Position of Console.

Great care should be taken in the proper placing of the console or key-board. It should be in direct line with the tone-openings of the organ so that the organist may be able to hear the direct tone waves. It is always preferable that the tone-openings are toward the organist and choir. If the choir or console is placed in an alcove of the church or around a corner away from the tone-openings, it will be extremely difficult for the organist and the choir to be in accord with the organ.

In fine, if the pastor is careful to see that a responsible organ firm is chosen to coöperate with the architect and that the advice of this firm is accepted with regard to the proper placing of the organ, the chambers, the tone-openings, and exterior decorations, it may reasonably be expected that whatever instrument is selected it will speak to its utmost ability, both tonally and responsively, and that the congregation will hear it to the very best advantage.

BIRTH CONTROL AND THE "PERVERTED FACULTY" ARGUMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Mahoney in his article in the August number of THE ECCLESIASTICAL REVIEW has given us the clearest and most thorough statement of the argument against birth control drawn from its "unnaturalness" that has, to the writer's knowledge, appeared in English. It seems however very questionable whether his statement accomplishes its purpose of giving a convincing proof of the intrinsic grave sinfulness of contraception.

He finds birth control intrinsically sinful because it is doubly unnatural,—unnatural, primarily, and basically because it, in common with all other sins of *luxuria,* is opposed to the good of rational nature; unnatural, secondarily, because it involves the perversion or unnatural use of a human faculty, thus acquiring an added sinfulness of a specific nature *in genere luxuriae.* The present writer would agree fully with the comments upon and exceptions taken to the above view by Dr. Ryan in the October issue of the REVIEW, would concur heartily in the reasons presented by Dr. Ryan for his position, and would wish to offer some further observations.

1. Granting that birth control is opposed to the good of rational nature, all that necessarily follows from this is that contraception is *venially* sinful. Catholic moral theology however explicitly teaches that it is *mortally* sinful. Eating for pleasure alone or exercising the marital right for pleasure alone is unnatural in the sense that it is a deordination of rational nature, but no Catholic moral theologian holds such deordination to be *in se* more than venially sinful. *A pari,* if the sinfulness of contraception rests primarily upon a like deordination, contraception would be only a venial sin. Furthermore, Dr. Mahoney himself states (p. 142): "as a matter of fact, among married people, there can always be shown to exist some proportionate reason which excuses the action from being sought 'propter solam voluptatem'". As Dr. Ryan has pointed out, it is equally easy to find similar proportionate reasons in the case of birth control. This would lead us to strange conclusions.

2. Nor is it possible on our own Catholic principles to derive the *mortal* sinfulness of contraception from the secondary unnaturalness of it as a perversion of faculty. Granting the general principle that perversion of a faculty is sinful, by what reasoning can we prove that such perversion is always and *in se* mortally sinful? Even those who hold that the essential malice of lying consists in it being the perversion of the faculty of speech do not hold that such pervasion *in se* constitutes mortal sin. On what ground therefore can it be maintained that perversion of the faculty of reproduction *in se* constitutes mortal sin? One will have to search far to find any specific or convincing ethical evidence that the perversion of a faculty as such and *in se* constitutes anything beyond venial sin. And no Catholic theologian holds that it does.

It will not help to say that the gravity of the sin arises from the fact that the reproductive faculty itself is a gravely essential one, for the faculties of speech and eating are likewise gravely essential ones, and yet no Catholic theologian holds that the perversion of either of these two faculties is necessarily and *in se* mortally sinful. In fact, to establish grave sinfulness in the misuse of the faculties of speech or nutrition, we appeal to the individual and social effects of such misuse. But such an appeal at once shifts the moral criterion from misuse of faculty to effects of such misuse, and this is the very thing which Dr. Mahoney is attempting to avoid.

3. Furthermore, one may and must ask the legitimate question: What precisely constitutes misuse or perversion in the case of any given faculty? Before answering this question we have to ask and answer the prior one: What precisely is the natural function or purpose of the faculty under consideration? This latter question is usually much more easily asked than answered. It is commonly assumed, for instance, that the natural function of the faculty of speech is to communicate to others what is in one's mind. But this is a large assumption. Let us suppose I should maintain that the function of speech is to make impressions on the minds of others. The present writer does not maintain that this latter is the real function of speech, but he would maintain that it seems an almost hopeless task to find anything like decisive objective evidence that will help decide between the two alternative assumptions: "the

purpose of speech is to communicate to others what is in one's mind", and "the purpose of speech is to make impressions on the minds of others". If the latter be the true function, then the whole argument for the sinfulness of lying drawn from perversion of faculty collapses. In any case, until and unless decisive and objective evidence—real proof as distinct from facile assumption—is brought forward to demonstrate that the real and natural function of speech is to reveal what is in one's mind to others, it seems as futile as it is hazardous to rest the case against lying upon the argument from misuse of faculty.

The same line of reasoning seems to hold true in the realm of sex ethics. That "finis usus genitalium membrorum est generatio et educatio prolis" expresses in a general way the natural function of the reproductive faculty, all of us would readily admit. But this formulation of the function is much too general. By no legitimate interpretation of words or stretching of ideas can it be argued that the use of the marital right during pregnancy or in case of sterility of one or both mates has as its "finis" either "generatio" or "educatio prolis". Its use under the circumstances has nothing whatsoever to do with "generatio". A more detailed formulation of the function of the reproductive faculty is imperative in view of our Catholic moral teaching regarding the licitness of marital relations during pregnancy and in case of sterility.

Just precisely how are we going to formulate such a definition of the natural function of the reproductive faculty as will permit relations in pregnancy and sterility and yet bar contraceptive practices? And after we have succeeded—if we succeed—in so formulating this function, just precisely what concrete objective evidence are we going to muster to show that our formulation, and no other, represents the true function? The present writer has nowhere seen any real and thorough attempt to tackle this knotty problem, and until it is tackled and solved, it seems to him theoretically unsound and practically perilous to rely much, if at all, upon the argument from perversion of faculty, from which Dr. Mahoney derives the secondary and specific malice of birth-control practices.

If it is contended that there is this difference: In marital relations during pregnancy or in sterility no obstacle is put

in the way of conception whereas in contraceptive practices such an obstacle is put, the most that can possibly be drawn from the contention is that contraception is sinful. To prove further, as Catholic moral theology demands, that contraception is not only sinful but mortally sinful, we shall either have to seek elsewhere among the effects of the practice for evidence that it is gravely sinful or else we shall have to bring convincing evidence to prove the implied major: Exercising a faculty and at the same time putting obstacles in the way of its attaining its natural purpose is always and *in se* mortally sinful. Who essays to prove this general principle will have his hands full for a long time to come. And the present writer knows of no Catholic moralist who would hold this sweeping principle.

Whichever way then we turn when basing the case against birth control upon its double unnaturalness, we are at most able to establish venial sinfulness. And this will not suffice.

4. In our dilemma may we not turn to the basic Catholic ethical criterion, that is, neither pleasure nor happiness, but human perfection or, if the term be understood in its comprehensive Catholic sense, human well-being. This basic criterion as expressed and interpreted by Catholic ethicists is identical with the ultimate ethical criterion given by our Lord Himself: Love God and love thy neighbor as thyself.

In practically the whole field of Catholic ethics, when discussing problems apart from man's direct relations to his Creator, we draw our ethical conclusions from the good or evil effects that any given line of conduct has upon the individual or upon his neighbor or upon both. This is very obviously in accordance with the criterion given by our Lord Himself. It does seem a little anomalous that only or chiefly in two fields, those of speech and of sex, we suddenly switch our criterion from effects of conduct or effects of misuse of human faculties to misuse of faculty in itself. It looks very much as if we were trying a short cut to establish grave intrinsic malice in a field where the evidence for grave intrinsic malice does not lie close to the surface, and where short cuts lead, not to our destination, but up blind alleys.

So far moreover as deordination, as distinct from perversion of faculty, is concerned, it seems that even in deriving the

primary sinfulness of birth control and other sins of *luxuria* from the fact that it is a deordination of nature, Dr. Mahoney has to fall back, implicitly and in part at least, upon the argument from effects. On p. 141 he states that the primary reason why birth control is sinful is because it is utterly opposed to the good of rational nature to act in this way. In dealing with the further question, *Why* is birth control in common with other sins of *luxuria* opposed to the good of rational nature?, he quotes St. Thomas and comments as follows: "'omnis usus praedictorum [genitalium] membrorum qui non est proportionatus generationi et educationi prolis, est secundum se inordinatus'. Why 'inordinatus' and 'disproportionatus'? Because the sexual pleasure is attached to these actions in order to attract people to perform this necessary office." This is simply saying or implying that, in the last analysis, the deordination itself on which the primary malice of *luxuria*, including birth control, rests, is derived from the effects, namely, the socially and individually harmful evasion of an office necessary to human well-being.

5. In this communication, which has already gone beyond its intended length, it will not be possible to deal in detail with the complicated and difficult question of the ultimate grounds for the malice of *luxuria* in general and of contraception in particular. The writer has endeavored to do this elsewhere. Only two points will be touched upon and these in briefest summary.

First, the ethics of birth control is indissolubly bound up with the whole ethics of sex. A simple example will illustrate the fact. Let us suppose two young people, unmarried and with no definite intention of marrying, but in love with each other, determine to live together as man and wife. Both are physically and mentally sound and free from taint. Being educated and intelligent they know of course that there is no guaranteed method of contraception. However, they agree to take every available precaution. They further agree that if by chance conception should occur, in spite of the multiple precautions taken, they will then marry. On what grounds, if birth control be admitted as ethical, could their conduct in living as man and wife be branded as ethically wrong? Admit birth control as legitimate in this case, and with a rigorous

logic easily followed to its inevitable conclusions, you can drive a coach and four through the whole ethics of sex. Were the Church to give in one inch on her adamantine stand against contraception, she would soon be impaled on one or other horn of the dilemma of stultifying and contradicting herself or of abandoning her ethics of sex all along the line.

Secondly, in building our argument for the general field of the ethics of sex, should we not hold more closely in mind the ultimate criterion of ethics given by Christ Himself: Love God and love thy neighbor as thyself? Love has two aspects, an objective and a subjective one. Objectively, Christian love implies the safeguarding of the rights and the fulfilling of the needs of the individual and of society; subjectively, it implies the inner spirit of love as unselfish as we can make it.

All forms of unchastity—birth control, incontinence and liberties among the unmarried, solitary sin, unchastity of imagination and desire—have this in common, that they tend to thwart the accomplishment of an objective good that is of grave importance to the individual and the race, and to undermine and corrode the subjective spirit of unselfish love.

On the objective side, *luxuria* in all its forms tends either to reap the pleasures of sex while avoiding its consequences of child-begetting and child-rearing and thereby harming the human race in its essential being and well-being or else, in unchastity's typical form of extra-marital relations, to bring children into the world without proper provision for their care and protection and education. In addition it commonly brings in its train many other grave evils, such as disease, psychic complexes, broken lives, and so forth.

On the subjective side, *luxuria* in all its forms stamps in and reinforces the spirit of selfishness and undercuts the forces that make for unselfishness. It centers attention and activity upon self-regarding and selfish passion while shunting attention and activity from the higher unselfish elements in love and parenthood. It releases passion from its normal controls and leaves it shorn and naked in all its gross self-centeredness. It takes the pleasures while dodging the sacrifices and responsibilities that follow from the intra-marital use of the reproductive faculties. The marital relation undertaken with its full consequences of home-making, child-begetting, and child-

rearing will normally involve two to four decades of adult life wherein the married mates are thrust into a position that demands daily unselfish tasks and that conduces to the cultivation of the spirit of unselfishness itself. Unchastity in general and birth control in particular set at naught a fundamental and seemingly the fundamental divine project for the development and increase of unselfishness in humankind, because for the great mass of human beings the one great school, the one great project for training them in the spirit of love is marriage undertaken with its full responsibilities of home-making, child-begetting, and child-rearing.

Having in view the supreme criterion of Christianity, love of God and of neighbor, unchastity in all its forms, though in varying measure, gravely hurts the well-being or very being of the individual and of society. It is a deordination gravely sinful because it is a deordination gravely harmful in its effects and gravely contrary to love of neighbor both objectively and subjectively considered.

It is universally sinful, or, to use the synonymous term, intrinsically sinful, because if exceptions be admitted for particular circumstances, before long, by the familiar process of rationalization, the exceptions would become, if not the rule, at least so common and so numerous that the objective and subjective *bonum humanum* protected by chastity and marriage would be deeply and disastrously undermined and frustrated. This wedge argument has, however, been outlined by Dr. Ryan in his comments and has been given at some length elsewhere by the present writer (*Birth Control,* ch. ix), so it is stated very briefly here.

JOHN M. COOPER.

Catholic University of America.

OUR PREPARATORY SEMINARIES.

Qu. Our Sunday Visitor, in its issue of 15 July, 1928, carried an editorial on seminary education in which, in answer to the objection that it is at times difficult for economic reasons to send students to the minor seminary, it was stated: "Where Catholic high schools exist, there is no reason for the boy to start to the preparatory seminary after he will have finished the grammar grades, provided the boy will try to remain close to the priest and permit him to assist him

with Latin lessons. In fact, even if the boy attended the public high school and kept his vocation in mind, going to the Sacraments at least every Sunday, and permitted the priest to assist him with his Latin, the same result could be obtained and the expense of three or four years at the preparatory seminary saved."

This paragraph does not seem to be in conformity with recent instructions from the Holy See. Will the REVIEW kindly give the benefit of its advice on this important matter?

Resp. The position of the Church on the point in question, as evidenced by its official utterances, is clear. Students for the priesthood are to be trained in seminaries, a special type of institution developed for the education of aspirants to the sacred priesthood, and this applies to students of every grade.

The most recent Instructions of the Holy See addressed to the Hierarchy of the United States (ECCLESIASTICAL REVIEW, July, 1928) leave no doubt on this score. Moreover, preparatory seminaries, according to the Instructions, should be of the boarding-school and not day-school type. As an exception and due to special circumstances, a student for the priesthood may be permitted by his bishop to attend high school. The general law of the Church, however, is that all students for the priesthood attend seminaries, beginning their studies in the so-called preparatory seminary and completing them in the major seminary. Certainly our American Bishops will find the funds necessary to enable them to carry out these Instructions both in the spirit and in the letter.

CLERICAL BEQUESTS FOR MASSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I take advantage of the services of the REVIEW to offer a suggestion to my fellow priests concerning bequests for Masses which they have made or may intend to make in their wills. I have in mind only Masses that are to be said for the soul of the priest or according to his intention.

In every case where such a bequest is part of a will the executors are unable to pay it until after the estate is settled. This invariably causes a delay of a year or more. Again there are various forms of taxes, the payment of which by the executor involves a proportionate reduction of the amount of the

bequest. Thus the delay and the deduction involved defeat in some measure the purpose which led to the bequest. In view of this would it not be well for a priest to make provision for such Masses apart from his will and before his death? This could be done by entrusting to a clerical friend or to the executor named in the will the amount intended for Masses with instructions to have them said promptly. Perhaps all of us are reluctant to take a step of this kind which brings the thought of death directly to our attention. Nevertheless it does seem to insure the carrying-out of the purpose of such a bequest more fully than is the case when the matter is left to the leisurely and impersonal ways of the law. My attention was called recently to a bequest of a thousand dollars made by a priest in his will, for Masses for his repose and his intention. One and a half years expired before the bequest was paid and the sum of $187.00 was deducted for taxes.

I do not overlook the fact that we count on the Masses that are said for our repose ordinarily under the regulations of the Purgatorial Association of the diocese. My suggestion is intended only for those who provide for Masses for themselves or for their intentions, in their wills.

TESTAMENTUM.

CATHOLIC BOY SCOUTS.

The Catholic Committee for Scouting has just issued a pamphlet of forty pages which calls our attention again to this remarkable work.[1] The purposes of the Committee are summarized as follows:

The Catholic Committee on Scouting exist for the following purposes: to promote the formation of Boy Scout Troops among Catholic boys; to assist Local Scout Councils in securing the coöperation of the Catholic authorities in their several communities; to bring to the attention of pastors and others having the direction of groups of Catholic boys the benefits of the Scouting program; to stimulate among young men of the Church the desire for leadership as Scoutmasters; in localities where there are no Troops under Catholic leadership to assist Scoutmasters to understand and to

[1] *Scouting for Catholics,* The Catholic Committee on Scouting, Seventeenth Floor, Park Avenue Building, New York City.

execute the wishes of the Catholic authorities concerning the religious duties of Catholic boys in other Troops.

In all matters where Catholic interests are involved, the National Council of Boy Scouts of America operates in close accord with the Catholic Committee on Scouting. The Chairman of the Committee is His Eminence Cardinal Hayes of New York. Associated with His Eminence are Archbishops Hanna and Keane, Bishops Cantwell, Kelley and Conroy, the Rev. Dr. Matthew J. Walsh, C. S. C., President of Notre Dame University, Victor F. Ridder, Daniel A. Tobin, and Brother Barnabas. The pamphlet contains a letter of approval from His Eminence Cardinal Gasparri, issued from the Vatican, 7 October, 1919. It is as follows:

> The Holy Father has learned with much interest and pleasure that steps have been taken to promote the formation of distinctively Catholic units among the Boy Scouts of the United States; that the movement has the approval and support of His Eminence Cardinal Hayes and also of so many Archbishops and Bishops and that its chief aim is to build up the Boy Scouts spiritually and physically.
>
> Such a movement is deserving of the highest commendation. His Holiness therefore wishes it every success and gladly bestows the Apostolic Blessing on all those who further the Catholic extension of the Scout movement under the auspices of the ecclesiastical authorities.

The List of all Associations Registered and Recognized by the Boy Scouts International Bureau, 25 Buckingham Palace Road, London, S. W. I., contains the names of the National Catholic Scout organizations from Italy, France, Belgium and Luxemburg. Although the Italian Catholic Scouts have been suppressed by the Fascist government, the other Catholic bodies are flourishing. Awaiting the day when exclusively Catholic organizations in the recreational field may be possible in America, it is encouraging to note the development of interest in the work of the Catholic Committee on Scouting.

DISPENSATION FROM THE EUCHARISTIC FAST BEFORE MASS.

Qu. Please explain the law under which a priest may take liquid nourishment between Masses, when he must otherwise fast to a late hour.

Resp. No general dispensation from the fast before Mass imposed by Canon 808 has been granted. Neither can priests who would celebrate Mass make use of the concession made in Canon 858 § 2, though they, too, could use this latter if in the circumstances for which that canon provides they would receive Communion without themselves celebrating Mass.

The inquirer probably has in mind the letter of the Holy Office of March 22, 1923.[1]

In this letter no dispensation from the Eucharistic fast before the celebration of Mass is granted. It was primarily intended to bring to the notice of local Ordinaries under what conditions such a dispensation could be obtained from the Holy Office, which alone is competent to grant it (Canon 247 § 5), although it does authorize local Ordinaries to grant the dispensation in urgent cases. This letter reads as follows:

Your Lordship knows very well with what most diligent care this Holy Apostolic See has always watched over the ecclesiastical law of the Eucharistic fast, especially in as far as it refers to priests who would celebrate the Holy Sacrifice of the Mass; neither can there be any doubt that also in the future its observance must generaliy be urged. However, lest from an ecclesiastical law, by which due homage is paid to the real Body of Christ, the mystical Body of Christ or the welfare of souls should suffer loss, this Supreme Sacred Congregation of the Holy Office, after carefully weighing the numerous duties to which priests must devote themselves on feast-days in order to nourish the flock entrusted to them with wholesome food; and realizing that on account of the scarcity of priests many must repeat the celebration of Holy Mass even to the undertaking of difficult journeys, through all kinds of weather and under very adverse conditions of time and place—has decreed to mitigate to some degree in certain cases and under definite conditions the said law of fast by opportune dispensations.

As often therefore as priests are obliged, in conformity with Canon 806, § 2, to repeat Mass on the same day or also to approach the Holy Altar at a somewhat late hour, if because of poor health

[1] *Acta Apostolicae Sedis*, XV (1923), 151-152.

or on account of great labor in the sacred ministry or for other reasonable causes they cannot without grave harm observe the law of the Eucharistic fast in all its rigor, the Ordinaries of places can have recourse to this Supreme Congregation, carefully setting forth all the circumstances. It [the Holy Office] will provide opportunely according to the different cases (itself either dispensing individuals or also, when real and proven necessity makes it altogether advisable, granting to the Ordinaries themselves habitual faculties). For the more urgent cases, in which time does not permit recourse to the Holy See, the same faculties are even now granted to Your Lordship, to be employed by yourself, under a grave obligation in conscience: but under these conditions, that it be permitted to take something only by way of drink, to the exclusion of intoxicants; that scandal be effectively removed; and that as soon as possible the Holy See be advised of the dispensation granted.

Finally you must be aware that a relaxation of this most grievous law is to be granted only when the spiritual good of the faithful demands it, not, however, for the private devotion or benefit of the priest himself.

I gladly communicate to you this decree which has the purpose of rendering your pastoral ministry easier and more fruitful and which is approved by our Holy Father, Pope Pius XI, and beg the Lord to grant you prosperity and happiness.

Rome, at the Palace of the Holy Office, 22 March, 1923.

R. Card. MERRY DEL VAL, Secretary.

This letter is so clear that it calls for no further commentary. However, two other decisions of the Holy Office may well be added here. To an inquiry as to what is meant by the phrase "per modum potus" which was inserted in dispensations from the Eucharistic fast, the Holy Office replied, 10 September 1897:

The meaning is that when it is said "*per modum potus*" it is certainly intended that one can drink broth, coffee or other liquid food in which there may have been mixed something solid, as for instance farina, breadcrumbs and the like, provided the mixture does not lose the nature of liquid food.[2]

Cappello [3] inserts the words "ovum dilutum" in his Latin quotation of that reply of the Holy Office, although they are

[2] *Acta Sanctae Sedis,* XXX, 629-630.

[3] *De Sacramentis,* Turin, 1921, I, n. 506, 6.

not contained in the Italian original as reported in the *Acta Sanctae Sedis.* And in the following section he upholds the opinion that not only a "diluted egg", but also a raw egg, might be taken *per modum potus,* whereas a boiled egg loses that character.

More recently the Holy Office has declared that those priests who are dispensed from the Eucharistic fast before a second Mass may consume the ablution at their first Mass.[4]

"CLANDESTINE" MARRIAGE OF A ROUMENIAN CATHOLIC.

Qu. Mary, a schismatic, and John, a Catholic of the Roumenian Rite, had contracted marriage in the presence of the former's schismatic pastor after the promulgation of the Code. After Mary and John had been divorced by the civil court, Mary entered a civil marriage with Peter, another Oriental Catholic. In order that they may have this marriage rectified before the Church, Mary seeks a declaration of nullity of her marriage with John on account of clandestinity.

Did the lack of the ecclesiastical form render Mary's marriage with John invalid?

Resp. To determine whether the marriage in question is invalid by reason of clandestinity it will be necessary to inquire whether at the time of contracting it those Orientals were obliged to any prescribed form under pain of invalidity of the marriage. In the first place the form of marriage prescribed in the Code does not *per se* bind Catholics of any Oriental rite.

Some Oriental rites prescribe the Tridentine form under pain of nullity. This holds even after the Code. But there does not appear to be any law obliging all Catholics of the Roumenian Rite to the observance of any form of marriage under pain of invalidity.[1]

But since the marriage in question was contracted outside the territory of the Roumenian Rite and in a place where there was only a Latin ordinary, did its validity not depend upon the observance of the form prescribed in the Code for Catholics

[4] 16 November, 1923—*Acta Apostolicae Sedis,* XV (1923), 585.

[1] Instructio S. C. P. F., 1858—*S. C. P. F. Collectanea,* n. 1152. Cf. John A. Duskie, *The Canonical Status of the Orientals in the United States,* Washington, 1928, pp. 156-157.

of the Latin Rite? Our inquirer urges this point very strongly. Now it is true that, since they are in a place where the ordinaries of their own rite do not exercise any jurisdiction, they come under the authority of the Latin Ordinary. However, it does not therefore follow that the latter must govern them and in particular judge the validity of their marriages by the norms of the Code. For ". . . the jurisdiction conceded to Latin Ordinaries over Oriental subjects cannot be exercised in prejudice to the Oriental rites or discipline." [2]

From the fact that in the given circumstances Orientals in the United States are permitted and even obliged to receive the sacraments and other ministrations from a priest of the Latin Rite, one may not conclude that they are bound by the disciplinary laws of the Latin Church. For the reception of the sacraments is a right and even a duty of divine law to which the ecclesiastical law must yield. But the form of marriage prescribed for Catholics of the Latin Rite is a matter of discipline only. Now in matters of discipline Orientals do not come under the law for the Latin Rite even in places where no other rite is represented by properly constituted hierarchical authority.[3] But to argue *a fortiori* from the right and, in some circumstances, the duty of Catholics of Oriental rites to receive the sacraments, etc., from a priest of the Latin Rite to an obligation of their observing the form of marriage prescribed for those of the Latin Rite is an extension of the law that is unwarranted, contravenes Canon 1 and is at variance with the repeated instructions of the Holy See in just such matters concerning the Orientals.

Neither does the plea for a uniform discipline carry any more weight. The distinction between the Latin and the Oriental rites in the discipline concerning the celebration of marriage is trifling in comparison with the distincton of their respective liturgical rites: if the Church jealously guards the latter, the former must give little concern for any untoward impression.

[2] Duskie, *op. cit.*, p. 67; cf. pp. 38-40.

[3] Unless a special law makes an exception. Thus Ruthenians in the United States are obliged to observe the form prescribed in the decree *Ne temere*. Cf. S. C. P. F. pro Negotiis Ritus Orientalis, decree "de spirituali administratione Ecclesiae Graeco-Ruthenae in Foederatis Civitatibus Americae Septentrionalis", 17 August, 1914, art. 30—*Acta Apostolicae Sedis*, VI (1914), 463. It is reliably stated that this decree has since its expiration been renewed.

Our inquirer's last argument, viz., that his view, if not certain, is at least probable and can therefore be acted upon by the Ordinary, is, first, contrary to the principles of probabilism in questions touching the validity of the sacraments where *pars tutior sequenda est,* and, secondly, violates Canon 1014.

The conclusion that Orientals in the United States are not, by the mere reason of their accidental subjection to the Latin Ordinaries of this region, bound by the form of marriage prescribed for Catholics of the Latin Rite is borne out by a recent decision of the Holy Office in a similar case where the validity of a marriage between two Orientals, one a Catholic, the other a schismatic, was questioned on account of clandestinity. In that case the Holy Office requested the definite information to which rite the Oriental Catholic in question belonged and, upon being informed that she had been baptized in the Greek Melkite Rite, it replied: "*non constare de matrimonii nullitate.*" [4]

Since, then, it is certain that Catholics of any Oriental rite (except those of the Ruthenian Rite) who reside in this country are not bound by the form of the Latin Rite prescribed in Canons 1094-1099 of the Code; and since it is equally certain that as a rite the Greek Roumenians are not bound to observe any prescribed form for the validity of their marriages, it follows that in the case under discussion there is no possibility of obtaining a declaration of nullity of the marriage on the plea of clandestinity.

AT THE "LAVABO" IN REQUIEM MASS.

Qu. What is the rubric which governs the washing of the celebrant's hands at the Lavabo in a Solemn Requiem Mass? Some hold that it is the office of the deacon and subdeacon, while others maintain it is the duty of the acolyte.

Resp. The rubric concerning the Lavabo is, according to Wapelhorst (tenth edition), as follows: "Ad Lavabo Subdiaconus Celebranti aquam ministrat, Diaconus linteum; tunc Diaconus in secundo gradu, Subdiaconus in plano simul pergunt ad medium Altaris."

[4] 1 May, 1925—ECCLESIASTICAL REVIEW, LXXIII (1925), 305-308.

The same directions are given in the ninth edition of the *Ceremonial for the Use of Catholic Churches in the U. S.*, p. 187: "The celebrant being incensed, the subdeacon receives from one of the acolytes the water cruet and the basin; the deacon having given the censer to the censer-bearer, receives from the other acolyte the towel, and both assist the Lavabo; afterwards they go to the middle, as usual, behind the celebrant."

The official Latin text of the "Ritus celebrandi Missam" does not give any special rule for the Lavabo of a Mass of Requiem.

ADDING TO PRAYERS AFTER LOW MASS.

Qu. In some parishes the titular saint of the parish church is invoked following the threefold invocation to the Sacred Heart of Jesus at the end of the prayers after Mass. Is this permitted?

Resp. The prayers to be said after a Low Mass were prescribed by Leo XIII. Later on Pius X allowed the threefold invocation to the Sacred Heart. The Sacred Congregation of Rites alone is competent to make any addition to the prescribed prayers.

GRAPE SUGAR ADDED TO ALTAR WINE.

Qu. Is it allowed to add grape sugar to must in order to raise the alcoholic content of altar wine?

Resp. The Sacred Congregation of Rites in Decree 1949 declares this practice inadvisable. "Additio sacchari ad vinum debile reddendum tolerabilius non expedit."

PATRONAL TITLES OF OUR LADY.

Qu. When a church is dedicated to Our Lady under the title Gate of Heaven, what feast of the Blessed Virgin should be chosen as the patronal feast of the church?

Resp. Decree No. 2529 ad 2um of the Sacred Congregation of Rites speaks as follows: "If the titulus of the church is a mystery or a name of the Blessed Virgin which has no special office or Mass in the Roman Calendar," the patronal feast is to be celebrated on the feast of the Assumption, 15 August.

Criticisms and Notes

A HANDBOOK OF FUNDAMENTAL THEOLOGY. By the Rev. John Brunsmann, S.V.D. Freely adapted and edited by Arthur Preuss. Volume I — A General Introduction to Fundamental Theology: Natural Religion. B. Herder Book Company, St. Louis. 1928. Pp. x-291.

Mr. Preuss here rounds out the valuable "Pohle-Preuss" series with a complement from the field of Apologetics. This English version of the *Lehrbuch der Apologetik* of the Rev. John Brunsmann, S.V.D., will when completed consist of three volumes. Volume One, the subject of this review, is the only one that has thus far appeared. This book combines treatment of three outstanding topics: a treatise on Fundamental Theology, touching its nature, methods and history; an examination into the idea and necessity of Religion; and a skeletonized study in the field of Comparative Religions.

The consideration of Fundamental Theology is well arranged and sufficiently ample. It has the advantage of completeness in coming down to the methods and errors of the most recent decades. The matter on the idea and necessity of Religion has been handled briefly and in the conventional way, roughly similar in treatment to that given by writers like Tanquerey. Perhaps in places, such as on pages 79 and 82 where the universality of religion is stated, cross-references to the latter part of the book would help the force of assertions that may seem almost gratuitous to one unacquainted with subsequent portions of the book.

The treatment devoted to a survey of the world's various religions is necessarily sketchy, due to the amount of ground to be covered. The specific point examined is the element of monotheism discernible in all religions—an element that grows more pronounced as we push farther back into antiquity. In spite of the vastness of such a study, it is here well outlined, and for the guidance of those who seek a fuller discussion, thoroughly documented. The sources are principally German, with a fair number from the English and a few from the French. The thoroughgoing bibliography accompanying the section on Natural Theology is also worthy of special mention. We are sure that this new work will find a place ready for it: it deals with one of the most lively branches in the field of religion to-day, and it does not directly duplicate any existing English work covering the same matter.

DE CULTU EUCHARISTICI CORDIS JESU: Historia, Doctrina, Documenta. Auctore Desiderato Castelain, C.SS.R. Gabriel Beauchesne: Paris. 1928. Pp. xviii-358.

This scholarly Latin treatise thoroughly covers the history and doctrine of the devotion to the Eucharistic Heart of Jesus. Although this devotion in its private aspects dates back no farther than 1854 and for the approbation of its public cult no farther than the pontificate of Benedict XV, it has won widespread popularity and official sanction as evidenced by over one hundred pages of documents appended to the book. New in name, the devotion has its dogmatic roots deep in the teachings of the Church, as Father Castelain is at pains to show.

The devotion is defined in the *Raccolta* (January, 1898) as that which selects as the object of special veneration, love, and gratitude, that supreme act of love by which the most tender Heart of Jesus instituted the adorable sacrament of the Eucharist at the same time remaining in it, in our midst, even to the end of the world. More technically stated, the sensible material object of this devotion is, the author explains, Jesus' Sacred Heart itself present in the Eucharist, not as if disjoined but as united to the humanity of Christ and as a consequence, to the Divine Person. The devotion's spiritual or symbolic object is that supreme act of love by which the Sacred Heart of Jesus, vehemently desiring to eat the Eucharistic Pasch with us, instituted the Blessed Sacrament, and afterward perpetually perseveres as our companion upon the altar, as victim in the sacrifice of the Mass, and as our food in Holy Communion. The formal object or motive of the devotion is both the excellence of the Sacred Heart of Jesus present in the Eucharist, and the excellence of that love by reason of which He instituted the sacrament of the Holy Eucharist.

Father Castelain frankly recounts the rebuffs with which the devotion met for a certain period of time in divers quarters. This opposition was based principally upon the charge of "novelty", but in the face of repeated and unequivocal endorsements of the new devotion by the Holy See these attacks necessarily ceased. The author devotes a special chapter to a discussion of the relation of this devotion to the devotion to the Sacred Heart, and another to a like comparison and contrast with the devotion of the Blessed Sacrament.

ACTES DE S. S. Pie XI. Tome I (Années 1922-1923): Maison de la Bonne Presse, Paris, 1927. Pp. 396.

This work is another addition to the collection of the Acts of the Popes which is published by the Maison de la Bonne Presse. The series begins with the pontificate of Leo XIII. The Acts of Pius XI opens with a nine-page biography of Achille Ratti prior to his election to the Chair of Peter. This biographical sketch is followed by the two main parts of the book. The first part (300 pages) presents in chronological order the Encyclicals, Motu Proprio, Briefs, Letters, and Allocutions of the reigning Pope during the first year of his Pontificate. In the second part (72 pages) are found the decrees of the various departments of the Papal Curia.

The book is published in pursuance of the very laudable project of making the Pontifical letters and decrees better known and appreciated. No documents are more carefully prepared. They are models in science, theology, philosophy and psychology. In them the highest authority in the Church applies the eternal truths to modern circumstances. In them Christ speaks through His Vicar. Surely no publication, outside of the Scriptures themselves, deserves a wider circulation. For many, the Latin language makes the letters inaccessible. For the French-reading public, this barrier is happily removed by the series of excellent translations carried on by these publishers.

At the top of each page, the original Latin text is given and at the bottom the corresponding French translation. The present volume contains the first of Pope Pius XI's inspiring encyclicals "Ubi Arcano", in which he teaches us that the peace of Christ can be realized only in the kingdom of Christ. Americans will also be interested in finding here the letter "Quandoquidem" to the Bishops of the United States concerning the Catholic University of America at Washington.

It is regrettable that the book did not appear until five years after the documents were first put forth.

THE CHRISTIAN ERA, A. D. 1-1517. By Nicholas A. Weber, S.M., S.T.D., Professor of History in the Catholic University. Introduction by the Right Reverend Thomas J. Shahan. (The Catholic University Series.) Catholic Education Press, Washington.

The appearance of the sixth edition of Dr. Weber's text, with bibliographies brought up to date, indicates its worth and the extent to which it has entered our schools as a popular text. Intended

as it is primarily for the class room, it has nevertheless a value for the clergy which may well be brought to attention.

The writer of these lines devoted the evening leisure hours of a winter recently to the reading of a history of the Church. He found that it restored meaning to phrases which had lingered in memory but remained only phrases. It reunited items of information which were scattered and without value in any practical sense. It brought forward a picture of the continuity of the Church's life and gave a new measure of understanding of her structure and work. A priest who will spend only otherwise wasted moments of a month in the reading of Dr. Weber's volume may promise himself equal profit and pleasure. After all we are still in school and in need of texts to study.

SOCIAL PRINCIPLES OF THE GOSPEL. By Alphonse Lugan; translated from the French by T. Lawrason Riggs. Preface by John A. Ryan, D.D. Macmillan Co., New York. 1928. Pp. 262.

This is a translation of a portion of Abbé Lugan's larger work on *The Social Teachings of Jesus.* It is the sixteenth work of its author. Dr. Ryan says of it in his Preface, "Certainly there is nothing in our language which begins to compare with this volume. Christ's teaching on the dignity of man, on fraternity, on equality, on liberty, has nowhere been more accurately or suggestively explained. To the laity the book should be invaluable in its content of sheer information. Even the clergy will find in it facts and implications about the social teachings of Jesus which had not previously been a part of their explicit knowledge."

There is scarcely a doubt that traditions, the structure of society at a given time and lack of active interest in wider movements of life, act upon our reading of the Gospel and color our interpretations. We incline to adopt a fixed view of social conditions, and make it final. Now when social changes occur and former certainties yield to the pressure of life, we are called upon to restate Christian truth to meet a challenge. Dr. Lugan undertakes to give a wide view of the fundamental teaching of our Lord that does not break too abruptly with the established order, while at the same time he relates the substance of that teaching to the awakened aspirations after justice, peace, and charity. They will express themselves in defiance of Christ if they are not satisfied in reasonable measure by the Church's authoritative interpretation of His teaching. We have to fear not only errors in social philosophy outside of Christianity but also errors among Christian believers outside

the Church. And within the Church we have to fear a belated recognition of the demand for social justice, an apparent indifference to social wrongs and a too complacent acceptance of social conditions which in fact contradict the unmistakable spirit of Christ's teaching. Dr. Lugan has added a valuable contribution to the literature which undertakes to force the teachings of Christ on the conscience of a reluctant world.

HISTOIRE DE LA DEVOTION AU SACRE-COEUR. Tome III: PARAY-LE-MONIAL. Par A. Hamon, S.J., Docteur ès Lettres. Gabriel Beauchesne: Paris. 1928. Pp. 464.

The story of Saint Margaret Mary Alacoque, of her visions, and of the great promises which Jesus made through her to those who would practise devotion to His Sacred Heart, is well known throughout the wide world. Not so well known, perhaps, are the details of the story, the Visitation convent where the apparitions occurred, the village in France where this convent still stands, those other holy men and women who immediately preceded St. Margaret Mary in cultivating a widespread love for the Sacred Heart and in one way or another prepared the way for that marvellous impetus given the devotion by her revelations. All of these details as well as a full account of St. Margaret Mary's own connexion with the devotion have been made the subject matter of Father A. Hamon's third volume.

To this volume, which follows one on the life of St. Margaret Mary and another on the beginnings of the devotion, and which is to be followed by two more volumes, one on unsettled controversies and one on the royal triumph of the devotion, the author has given the title of "Paray-le-Monial." This little French town, numbering today some five thousand inhabitants, this scene of the cloistered life of St. Margaret Mary, offers a fitting background for this installment of Father Hamon's history. In this volume the author has amassed a great wealth of information upon incidents centering around this hallowed spot and in beautifully phrased French he weaves the story of the unfolding of the great devotion in France. Many small details almost inconsequential in themselves are skillfully worked into the fabric of the narrative and like threads of gold make the story a wondrous tapestry of devotion.

First we glimpse many small beginnings here and there, within cloisters and outside of them, in all ranks of society, in all classes of occupation. Then we have a chapter upon the influence of De Berulle on the devotion, another upon the influence of Père Saint-Jure, others successively upon Père Huby, Père Nouet, Père

Joseph, that famous contemporary of Richelieu, St. Jean Eudes, apostle of the Heart of Mary, and many other lesser lights, all of whom made preparatory contributions to the growth of the Sacred Heart devotion. Then follow pages devoted to the part played by St. Margaret Mary herself, to the years of first diffusion (1690-1697), to the slow progress in the beginning and then to the turn of the tide, decisive events that made success unquestionable.

Father Hamon has covered the field along generous, sweeping lines. He tells his story well and with a skill akin to that of a dramatist he reviews the gradually quickening march of events. We perforce must wait with keen expectancy for subsequent volumes to bring us through the setbacks of the 18th century to the ultimate glorious conclusion—the world-wide practice of devotion to the Sacred Heart.

DE BAPTISMO ET CONFIRMATIONE: Prima Lineamenta Tractatus Dogmatici quem in Instituto Catholico Parisiensi habebat Adhémar D'Alès, S.T.L. Gabriel Beauchesne: Paris. 1927. Pp. xvi-245.

It is with the twofold purpose in view of economizing on time and of making general principles more vivid through concrete application, that Dr. Adhémar D'Alès has, in this work, combined with his treatise on the sacrament of Baptism that matter which is generally given separately in a prefatory tract under the title of Sacraments in General. His book, which represents a course given at the Catholic Institute of Paris, treats the subject matter concisely and yet with sufficient thoroughness, indeed with a greater abundance of quotation and reference than is strictly necessary or practical for general class work. This thoroughness will however have its appeal for the deeper student who is interested in sources. Greek texts—and there are a goodly number of them—are given in the original. Constant contact is made with outstanding works in the German as well as in the French language. The fact that all these citations are incorporated in the text instead of being relegated to the bottom of the page makes the book difficult reading.

In his method of presentation the author is strictly Scholastic, proceeding with clear-cut precision by successive theses developed through the canonized steps of *prolegomena, probatio*, and *scholia*. He discusses but does not attempt to solve either the dispute regarding the exact time of the institution of Baptism, or the question of whether or not the apostles baptized using the name of Jesus alone.

The last thesis on Baptism, treating of its necessity, the author terminates with a scholion on the salvation of infidels. The various

theories are outlined and scrutinized. The tract on Confirmation is adequately covered in the last five theses of the book.

A COMPANION TO H. G. WELLS'S OUTLINE OF HISTORY. By Hilaire Belloc. Ecclesiastical Supply Association, San Francisco. Pp. 117 octavo.

MR. BELLOC OBJECTS TO THE OUTLINE OF HISTORY. By H. G. Wells. Watts & Co., London. Pp. 55.

MR. BELLOC STILL OBJECTS TO MR. WELLS'S "HISTORY". By Hilaire Belloc. Ecclesiastical Supply Association, San Francisco. Paper, pp. 43.

A few years ago Mr. H. G. Wells published an *Outline of History* which was a "best-seller," achieved a popular edition, and is already finding (as Mr. Belloc prophesied) an early grave. There are few who can take all learning for their province; few who can review the whole course of human civilization with accuracy, completeness, and impartiality. Certainly the English novelist was not one of these few. His opponent praised his "lucidity and economy of manner, his sense of proportion, his remarkable talent for presenting a vivid picture". But ability to write does not make a historian. And the inability to accept correction proves that one lacks the test of true scholarship.

For Mr. Wells storms and rages at Mr. Belloc and Mr. Belloc's criticisms. He descends to personalities; he evades issues; he ridicules Catholic scholarship and Catholic theology, yet denies that he is antagonistic to the Catholic Church. He says, "Mr. Belloc quibbles. He falsifies. . . . And this apparently is the present state of Catholic teaching. This stuff I have examined is representative stuff." And so in doing away with this "stuff" Mr. Wells thinks that he is really demolishing the basis of Christianity. It is well to realize the true attitude of this popular novelist, and the true meaning of this debate. For perhaps the first time, a Christian writer of equal skill has followed up his opponent point by point. He has shown up Mr. Wells's defence of natural selection; he has shown how Mr. Wells's anti-Catholic bias has warped his judgment of the Catholic Church, how his prejudice against revelation, priesthood, ritual, sacraments, and church authority are revealed in phrases and in silences, and how, in consequence, his picture of Europe is falsified and his outline of history blurred. We should have more of this following-up of hostile literature. It may not be the highest form of apologetics. It may not convert our opponents (debates

rarely do). But it will make them more cautious; it will check their evil influence; it will protect less well instructed Catholics; it will prove our zeal for the truth.

WHOM DO YOU SAY—? By J. P. Arendzen, D.D., Ph.D., M.A.Cantab. B. Herder Book Co., St. Louis. Pp. 308.

Religious truth, like any department of truth, needs popularizers as well as special investigators. The masses cannot read Latin treatises, nor could they comprehend them if translated. Yet they need, if they are to be protected against error and deepened in their own spiritual lives, more than the catechism taught, more than their prayer books convey. Busy priests need to review the lessons of the long ago. They need a master abreast of the ripest scholarship, sound in faith, capable of expressing it in the language of to-day. Such a guide Dr. J. P. Arendzen has proved himself to be, whose previous collections of essays on the Gospels and Scriptural characters and whose answer to *What Becomes of the Dead* have met with wide and well deserved success. He had an even more difficult problem in popularizing the doctrine of the Incarnation. Many have given us the proof of Christ's Divinity from the New Testament. But how many would undertake to explain personality in God and in Christ? How many would undertake to describe Christ's various kinds of knowledge, to reconcile His free will with the Father's command? Dr. Arendzen has done so simply yet accurately. He has given us also an excellent summary and refutation of all the principal errors, ancient and modern, on the subject of the two Natures. He has admirably shown the fallacy underlying so-called "pagan Christs". Yet in all this he has been neither dry-as-dust nor combative. In stating the truth he has retained piety; in fighting heresy he has not wounded charity. His manual ought to be read and reread by every seminarian, priest, and intelligent lay Catholic.

THE SACRAMENTARY. Vol. 3 (Parts 5 and 6.) By Abbot Ildefonso Schuster, O.S.B. Translated by Arthur Levelis-Marke, M.A. Benziger Brothers, New York. Pp. 442.

The third volume of Abbot Schuster's great work comments on the Masses from Trinity Sunday to Advent and on those of the Saints of the Christmas cycle (29 November to 25 February, the Feast of St. Matthias). He points out how the series of Sundays after Pentecost was originally interrupted by a cycle of four or five

grouped around the feast of St. Laurence, then by those grouped around the feast of St. Cyprian, later around that of St. Michael. The liturgy of the Ember Day fasts possessed originally a distinctly festive quality, as part of the thanksgiving for the ingathering of the season's fruits. Begun at Rome and spread by the influence of the Popes through Gaul, Germany and Spain, the liturgy of this week has retained to an unusual degree its primitive character. But the changes in piety and social conditions have made the fasts and vigils almost disappear and so have robbed the liturgy of much of its appositeness. But the most decisive liturgical changes arose, as Abbot Schuster points out in his essay on the "Natalitia Martyrum", with the founding of the mendicant Orders, the Church's flying squadrons, and especially of the Franciscans. These adopted from the outset the Breviary of the Papal curia, less onerous than that recited in the great Roman basilicas; increased the lessons on feasts from three to nine; added many Eastern and Italian saints to the calendar; and, wrecking the strict local traditions, made the Roman breviary and calendar more suited to the requirements of the whole Church.

Of deep interest are the Abbot's studies regarding the influence of the East and that of monasticism on the Roman liturgy. Many of the Popes were Greek. Many Greek, Syrian, Armenian, Egyptian and Persian monasteries and sanctuaries existed in Rome until the Middle Ages. The only possible liturgical language for the first three centuries was Greek; to the Greeks was given the place of honor in the baptismal ceremonies of the catechumens and during Easter week; feasts celebrated with torchlight processions, hymns, and ceremonies came into use throughout the West. But of longer duration was the influence of the religious, especially of the Benedictines, though city life prohibited them from taking up various manual works prescribed by their Rule, forced them to carry on the liturgical life of the basilicas and for this purpose made them follow, during the early Middle Ages, not the Benedictine but the Roman cursus. From the monks came many of the Popes, bishops, and spiritual leaders. Their customs, chant and feasts spread outside the walls of the monasteries. A study of the history of monasticism is essential therefore if one would understand our public prayer as well as our private practices of devotion to-day. Abbot Schuster writes of all these things with his usual enthusiasm, scholarship and piety.

LES DEUX FRERES (1829-1908). By Mgr. Baunard. Maison de la Bonne Presse, Paris. Pp. 640 in 8°.

It is a great misfortune that no English translation has been made of the life history of those remarkable men, Philibert Vrau and his brother-in-law, Camille Feron-Vrau. For fifty years they were the heart and soul of all Catholic activity in the north of France. To them was principally due the founding of the Nocturnal Adoration Society, the holding of the first Eucharistic Congress at Lille in 1881; the establishment of the Catholic University of that city; the erection of new churches, especially the superb Notre Dame de la Treille; committees and organizations to promote Catholic interests; model workshops, with unions among workingmen and employers; resistance to unjust laws; the establishment of primary and technical schools; the rapid diffusion of the Society of St. Vincent de Paul; the Society of St. Luke (for doctors) and the Pious Association of the Sick; besides innumerable acts of charity, journeys, addresses, activities of every sort on behalf of the poor, the ignorant, the wayward, and the suffering. Join to all this a life of constant prayer and self-sacrifice, and no one can wonder that the cause of their canonization was introduced at Rome in 1924. No one interested in social work, in higher education, in the spread of the Faith, in the honoring of the Most Blessed Sacrament can fail to be fascinated by this eloquent and reliable biography, or should fail to pray for the glorification of these two apostles.

SONGS OF YOUTH. By Patrick O'Connor, C.S.C. Society of St. Columban, St. Columbans, Nebraska.

The title of Father O'Connor's book of poems is most happily chosen, for the spirit of youth is embodied in his songs. Courage and energy, idealism and sacrifice are manifest throughout. The chivalry of the Middle Ages seems to have been reborn in the heart of this author; but his ardent love and whole-hearted service are dedicated to no temporal gain, but rather to the "Splendid Cause," as he calls it, of spreading Christ's Kingdom on earth. Nearly all the poems have religious subjects, but there is such joy of spirit in them that no didacticism is apparent. It is difficult to describe their mood without quoting. One of the best illustrations is "Introibo", where the young priest is looking forward to the morrow's Mass. The two stanzas that close the poem are typical:

> Should not the sinful lips and fingers falter?
> But God is richly tender, deep in ruth;
> So I shall go by white light to the Altar
> Of Him who fills with joy my passionate youth.

Too exquisite to-night my hope and yearning—
How can I yield to sleep's forgetful trance?
The High Adventure comes with day returning,
Comes, with to-morrow's dawn, the White Romance.

DE OCCASIONARIIS ET RECIDIVIS juxta doctrinam S. Alphonsi aliorumque probatorum auctorum. Franciscus Ter Haar, C.SS.R. Mario Marietti, Turin. Pp. 449.

Nothing is more difficult for a confessor to decide than the right method to use with penitents whose dispositions are doubtful, who relapse often, who do not separate themselves from occasions of sin. Severity may arouse them to their danger; it may also drive them away from the Sacraments. Absolution too freely given may be invalid and therefore no real kindness. In each case the confessor must use his own best judgment enlightened by prayer. Yet from time to time he ought to review the teaching of theologians on these points. The learned author of this ample treatise presents the conclusions of St. Alphonsus in twenty-two scholastic theses, which he defends against the charge of rigorism and which he supports by quotations from many solid authors. He inclines to deferring absolution or even to refusing it oftener than we believe is generally done.

L'IMAGINATION ET LES PRODIGES (2° Ed.). Par Mgr. Elie Meric. Pierre Téqui, 82 Rue Bonaparte, Paris. 1927. 2 vols. in 12°, pp. 316, 323.

What part does the imagination play in such marvels as prophecies, telepathy, stigmatization, ecstasy, the sweating of blood, bilocation, apparition of spirits, double personality? In popular readable manner Mgr. Meric shows that not all the facts of these various types can be given one simple explanation (fraud, illusion, suggestion, or diabolical intervention). Each one must be studied scientifically and theologically. If one must first appeal to natural causes, one must not exclude the intervention of God and the devil. The lives of Saints furnish both materials and criteria in such matters. The teaching of Christ and of the Church on all these prodigies must be the ultimate guide for every Catholic.

THE KINGDOM AND THE WORLD. C. C. Martindale, S.J. B. Herder Book Co., St. Louis. 1928. Pp. 93.

In this little volume, Father Martindale publishes a series of sermons preached at Westminster Cathedral, London. He begins by describing vividly and penetratingly the spiritual Kingdom over

which Christ reigns with absolute sway. In the next three chapters he addresses himself sympathetically in turn to the agnostic who is overcome with awe in the presence of enduring mysteries, to the pagan who considers the Cross intolerable, and to the materialist who fears a worship of the spiritual. In the final chapter he casts an eye back over the developing Church of the Ages in order to obtain perspective for a prophetic glance into the future. We wish to point out three commendable characteristics of these sermons — features which mark all the work of Father Martindale: they are timely, energetic and filled with common sense.

IRISH FIRESIDE HOURS. William O'Brien. Gill & Son: Dublin. 1927. Pp. 238.

William O'Brien in *Irish Fireside Hours* gives us an interesting book discussing various topics, which only a man of his vast experience could have written. A number of talks to the young is given in the first part. In the second section, he vividly describes scenes of his boyhood days in Ireland. The most interesting part of the book, however, is the next section, wherein he gives a graphic depiction of scenes in the Holy Land, such as the Way of the Cross, the Garden of Gethsemane, etc. These are well portrayed and recall to our minds many events of our Divine Lord's life. In the last part, he describes the Vatican, the Pope at High Mass, and other scenes in Rome. Taken as a whole, *Irish Fireside Hours* is interesting and entertaining, and contains much valuable information, especially for those who have not had the opportunity of visiting these historical places.

Literary Chat

Father Fulgence Meyer, O.F.M. has just published in a volume of 574 pages a very helpful book on the Sacrament of Penance. (*Back to God*. St. Francis Book Shop, Cincinnati.) It contains the substance of the author's instructions on Confession given in the course of missions and retreats conducted by him. Throughout the entire treatise a very practical and interesting form of treatment is adopted. The Commandments, the Precepts of the Church, scruples, the doubts and anxieties of normal men and women, occasions of sin, everyday faults, the method of making Confession, are discussed in plain language, with sympathy and good sense. An abundance of illustrations and experiences associated with Confession bring the lessons of the volume home to the reader in a most effective way.

The thoughtful reading of Father Meyer's work will do very much for the laity in redeeming Confession from the easy indifference with which it is so often considered and will restore the Sacrament of Penance to its dignity in the Christian life. One welcomes the author's sensible observations on crowding the confessional on busy days, unnecessarily. Perhaps the

problem is one that concerns confessors as well as penitents. While the author has only the latter in mind in the wise advice that he offers, we may not overlook the fact that crowding and hurrying have taken spiritual direction largely away from Confession and reduced its effect in the invigorating of Christian life.

The Holy Hour has taken such an outstandng place in the worship of the Blessed Sacrament that the systematic ordering of it has become necessary. On this account the clergy will welcome a volume of 822 pages so arranged as to guide the exercises once a week for the fifty-two weeks of the year. (*Adoration,* A Series of Readings, Prayers and Hymns Systematically Arranged for tne Year's Holy Hour for Public and Private Devotion. The Rev. Frederick A. Reuter. Foreword by the Right Reverend Bishop Schrembs. Benziger Brothers.) The prayers are taken from the Liturgy and the Raccolta of Indulgenced Prayers. The readings are doctrinal, historical, liturgical and practical. They include incidents in the life of our Divine Saviour, of His Blessed Mother and many saints, explanations of ceremonies, lessons from Church history and precepts of the Christian life. The texts of the hymns are those found in the standard practices of the Church.

This work will render a real service to the priest who uses it in conducting the Holy Hour. It will not only stimulate devotion and enhance the prestige of the Holy Hour but also convey much instruction and help the laity to understand the ceremonies of the Church, to appreciate them and to enter into their spirit. The priest who as a member of the Priest's Eucharistic League endeavors to spend an hour each week in adoration of the Blessed Sacrament will find this volume a distinct help in his personal devotion. Although it contains 822 pages, it weighs less than a pound. It is printed on thin paper and in good type.

In these days of rapid social change the clergy are naturally much concerned about the bearing of the ethical teaching of the Church upon social conditions. While continual insistence upon its principles is necessary, the mere repetition of them in their abstract form will hardly serve to guide the faithful in dealing with their problems, unless we take some account of actual conditions as Leo XIII did so wisely in his teaching, particularly in his encyclical, *Rerum Novarum.* A well known ecclesiastic said some years ago that our Catholic principles would settle industrial conflicts, which are, therefore, needless. If he had been called upon to act as chairman of an arbitration committee to settle a strike, he would have discovered the need of very much technical information in addition to that principle in order to act wisely. The Catholic scholars who devote themselves to the problem of restating Catholic principles in relation to modern social conditions are rendering a service of the very first order to society and to the Church. On this account we welcome the appearance of *The Code Social of the International Union of Social Studies* founded at Malines in 1920 under the presidency and direction of Cardinal Mercier. (Editions, Spes, 17 rue Soufflot, Paris, 5. pp. 141.) The Union has three purposes: the study of social problems in the light of Catholic moral principles, the publication of the results of such study, and the creation of a bureau of information and direction.

A similar Union had been created at Fribourg in 1884 under Cardinal Mermillod. The Union of Malines consisted originally of French and Belgian theologians and leaders. Later representatives from Spain, Holland, England, Italy, Switzerland, Poland and Austria were added. After the death of Cardinal Mercier his successor, Cardinal Van Roey, was made president. The *Code Social* mentioned has been published by the Union as representing the unanimous opinions of these representatives in international thought on society, the individual, the family, the state, economic relations, war and peace, and the relations of temporal to eternal life. Priests who are interested in the social teaching of the Church would do well to study in addition to this Social Code, the Reconstruction Program issued by the American Bishops after

the World War and published by the National Catholic Welfare Conference.

One will find also much valuable information in the Proceedings of the Catholic Conference on Industrial Problems whose Fifth Report appeared recently. It would be a real help to the progress of Catholic social thought if a complete collection of pronouncements were prepared for those whose reading is largely confined to English. A goodly number of such texts is contained in Turman's *Le Catholicisme Sociale*, a volume now twenty-five years old. This development of newer Catholic thought on social questions is one of the happy results of the work of Leo XIII.

The REVIEW has taken pleasure from time to time in calling attention to historical accounts of the work of Sisterhoods in the Catholic Church of the United States. Taken in the aggregate, this literature makes available a vast amount of information concerning the impressive rôle of religious communities in the life of the Church. We who are of the present day are familiar with the equipment, resources and devotion of Sisterhoods in so many fields, need to be told of the heroism, privations and courage that mark the beginnings of practically all of these religious foundations in the United States. Perhaps our failure to bring these edifying stories to the attention of our youth robs them of a vision of the practical working of faith, acquaintance with which might do much to stimulate reverence and appreciation for the religious life.

Occasion for saying this is given by the recent appearance of *The American Foundations of the Sisters of Notre Dame de Namur* (Dolphin Press, Philadelphia, pp. 710). We find here a record of the activities which begins in Cincinnati in 1840. At present the community has nearly 2000 members in the United States and 70 convents. It has under its care 46,632 pupils in parish schools, 4865 in academies and boarding schools, 41,662 in Sunday Schools and Sodalities. The field covered by the volume is so extensive that the accounts of particular foundations are necessarily short. Partly on this account and partly because of the spirit of self-effacement which is so characteristic, the hardships of early days are passed over with relatively brief notice. The volume is a splendid piece of book-making. Binding, paper and type are excellent. It would have been an advantage if the author had added a list of works on the community in general and on its history in the United States.

Soldiers are not commonly considered saints. Yet everyone knows that many of them retain even under most adverse conditions their faith, purity and devotion. One such is brought to our attention in a recent volume. (*Les Étapes de Déhival dans les Voies de l'Amour*, Henri Bontoux. 2nd edition, revised and enlarged, pp. 638. Gabriel Beauchesne; Paris, 1926.) He was born in Paris in 1890. He went through all of the horrors of the World War with admirable courage and he died in 1922 in a monastery. His letters reveal a soul strong yet tender, busy with God who dwelt in him, completely detached from the world and burning with zeal for souls. One cannot read the letters that are here published without spiritual enrichment, without gaining new insight into the relations between God and the soul.

St. Thomas of Aquin remains for all time eminent by his extraordinary learning and holiness. Theology was never a barren science when he treated it. It was rather the foundation of life, the source of divine love and the directing force of constant prayer. A little volume of seventy-seven pages by the Rev. Denis Fahey, C.S.S.P., D.D., Ph.D., *Mental Prayer according to the Teaching of St. Thomas Aquinas* (M. H. Gill & Son, Dublin), offers to the reader an explanation of St. Thomas's doctrine. A preliminary section on the parallelism between natural and supernatural life is rather long and dry, as the author explains. The average reader will prefer the latter half of the little work as less formal and more practical. It contains clear directions on prayer and contemplation.

A more elaborate work on Mental Prayer has just been brought out by Benziger Brothers (*Familiar Instructions of the Degrees of Mental Prayer*, Abbé Courbon, pp. 234, translated from the French). The author, who lived near the end of the seventeenth century, was a Doctor of the Sorbonne and Curé of Saint Cyr. Few texts on mental prayer can surpass this one in completeness, order and clearness. It covers the whole field from meditation, affective prayer, active and passive recollection up to and including prayer of union. Its catechetical form invites study rather than casual reading. The author defines each state, points out the means to attain it, the obstacles and dangers to be overcome and the benefits to be expected. He gives wise counsel to beginners and his instructions might well guide the spiritual directors of seminaries and convents. Care is taken throughout to show that no method may be accepted as a substitute for sincere personal effort toward sanctification.

Littérature Grecque Chrétienne, by Abbé G. Bardy (Paris, Bloud et Gay, 1927, pp. 188), is a well-written little book destined for the cultured reading public, and furnishes in a succinct form the essentials of the history and merits of Greek Christian literature from its beginnings to the accession of Justinian. The book is not intended for students of Patrology, as all manuals contain more, but it will prove useful to those who do not pretend to any serious knowledge of the early Christian literature. For many cultured men familiar enough with the pagan classics, St. Athanasius, St. Gregory of Nazianzus, St. John Chrysostom, not to mention St. Cyril of Alexandria and Theodoret, are little else than names; the author's purpose is to show that they deserve no less consideration than their pagan predecessors. Not only are their works a precious treasure for the Church, but they are also an important portion of the literary heritage of the human race, which no serious-minded scholar has any right to overlook.

Canon Henri Morice, who devotes his priestly activity to a fruitful apostolate among boys and young men, gives us an interesting little volume in *Pour vivre en beauté* (Paris, Téqui, 1927, pp. 200). It is a familiar guide for young men who, after their graduation from college, think of settling in life while remaining faithful to their faith and duties as Christians. The book, written in the form of letters between a priest and a young man of Brittany, presents the lessons and principles of Christian conduct in a light, attractive and often humorous manner. The psychological study of the young man's character, of the repugnance of his natural instincts to the restraints of the life of a perfect Christian man of the world, his gradual surrendering to the influence of grace, and the happy ending in his marriage to a conscientious Catholic girl, all delicately progressive and charmingly analyzed, denote the author's wealth of experience with young men as well as the literary skill of a Docteur ès lettres.

"Father Heuser in *The House of Martha at Bethany* gives us a picture of the early Christians", says *Catholic Book Notes*, "with the house of St. Martha as their motherhouse and centre. That most fascinating book, the Acts of Apostles, is made to live in these pages. We see how it all took place; we meet old friends, and understand their lives and work for the cause of our Lord the better."

In these few words the reviewer has captured the spirit and whole purpose of the volume, which is now in its second edition. (Longmans, Green & Co., New York and London.)

Books Received

SCRIPTURAL.

DIE ALTLATEINISCHEN PSALTERIEN. Prolegomena zu einer Textgeschichte der Hieronymianischen Psalmenübersetzungen. Von Arthur Allgeier. Herder & Co., Freiburg im Breisgau und St. Louis, Mo., U. S. A. 1928. Seiten xi—191. Preis, $3.50 *net.*

ZUM WERDEGANG DES PAULUS. Die Jugendzeit in Tarsus. Von Alphons Steinmann. Herder & Co., Freiburg im Breisgau; B. Herder Book Co., St. Louis, Mo. 1928. Seiten 39. Preis, $0.60 *net.*

THEOLOGICAL AND DEVOTIONAL.

THE ASCENT OF THE MIND TO GOD. By a Ladder of Things Created. By B. Robert Bellarmine, S.J. In the first English translation by T. B., Gent. Published at Doway, 1616. With an Introduction by James Brodrick, S.J. (*The Orchard Books,* XVI.) Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xxxi—311. Price, $2.00 *net.*

SAINTE MARIE-MADELEINE POSTEL (1756-1846). By His Lordship Mgr. Grente, Bishop of Le Mans. (*The Saints.*) Translated by Katharine Henvey. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xiv—194. Price, $1.70 *net.*

THE PRAYER OF FAITH. Brief Sermon Outlines for the Sundays of the Year, on the Orations or Collects of the Mass. By the Rev. Michael Andrew Chapman, author of *The Faith of the Gospel, The Epistle of Christ, The Mass of the Cross, Sundays of the Saints,* etc. B. Herder Book Co., St. Louis and London. 1928. Pp. ix—311.

ST. TERESA OF THE CHILD JESUS, HER SPIRITUAL CHARACTER. From the French of Monsieur l'abbé Paulin Giloteaux. By William Reany, S.T.L., late Chaplain of Westminster Cathedral. With a Preface by His Eminence Cardinal Bourne. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1928. Pp. xxiv—224. Price, $2.00 *net.*

FACING LIFE (Second Series). Meditations for Young Women. From the French of Raoul Plus, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Price, $1.50 *net.*

THE MIRROR OF PRIESTS, or A Series of Questions for the Examination of Conscience on Ascetic Life and Pastoral Duties. To which is added A Little Treasury of Selected Prayers. By Fr. Aurelian of the Blessed Sacrament, O.C.D., Mis.Ap., Spiritual Director, Apostolic Seminary of Puthempally. Second edition. Ernakulam: Industrial School Press. 1928. Pp. xiv—511. Price, $0.75 at Carmelite Monastery, 150 Rhode Island Ave., N.E., Washington, D. C.

ETERNAL PUNISHMENT. By the Rev. J. P. Arendzen, Ph.D., D.D., M.A. Introduction by the Rev. Charles J. Mullaly, S.J., Editor, *The Messenger of the Sacred Heart.* (*Treasury of Faith Series,* 33.) Macmillan Co., New York. 1928. Pp. ix—84. Price, $0.60.

ACTUAL GRACE. By the Rev. E. Towers, Ph.D., D.D., Professor of Dogmatic Theology at St. Cuthbert's College, Ushaw. (*Treasury of Faith Series,* 17.) The Macmillan Co., New York. 1928. Pp. 85. Price, $0.60.

A COURSE IN RELIGION FOR CATHOLIC HIGH SCHOOLS AND ACADEMIES. By the Rev. John Laux, M.A. Part I: *Chief Truths of Faith*; pp. 94; price, $0.56. Part II: *The Sacraments*; pp. 99; price, $0.56. Part III: *Christian Moral*; pp. 111; price, $0.64. Second edition. Benziger Brothers, New York, Cincinnati, Chicago. 1928.

THE FALL OF MAN AND ORIGINAL SIN. By the Rev. B. V. Miller, Ph.D., D.D., late Professor of Dogmatic Theology at St. Mary's College, Oscott. Introduction by George N. Shuster. (*Treasury of Faith Series,* 10.) The Macmillan Co., New York. 1928. Pp. ix—85. Price, $0.60.

THE ANGELS. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Introduction by S. G. Messmer, Archbishop of Milwaukee. (*Treasury of Faith Series,* 8.) The Macmillan Co., New York. 1928. Pp. x—84. Price, $0.60.

DIVINE PROVIDENCE. By the Most Rev. Richard Downey, Ph.D., D.D., Archbishop of Liverpool. Introduction by the Right Rev. Monsignor Joseph H. McMahon. (*Treasury of Faith Series,* 7.) The Macmillan Co., New York. 1928. Pp. xii—84. Price, $0.60.

CHRIST, PRIEST AND REDEEMER. By the Rev. M. C. D'Arcy, S.J. Introduction by the Right Rev. Joseph H. Conroy, D.D., LL.D., Bishop of Ogdensburg. (*Treasury of Faith Series,* 14.) Macmillan Co., New York. 1928. Pp. ix—83. Price, $0.60.

BY-PATHS TO THE PRESENCE OF GOD. "Mane mecum, Domine." By S. M. Benevenuta, O.P. Second impression. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. Pp. 64. Price, $0.80 *net.*

MEDITATIONS AND READINGS FOR EVERY DAY OF THE YEAR. Selected from the Spiritual Writings of St. Alphonsus, Doctor of the Church and Founder of the Congregation of the Most Holy Redeemer. Vol. III, Part I: Pentecost, Corpus Christi, etc. Foreword by the Archbishop of Tuam. Edited by John Bapt. Coyle, C.SS.R. B. Herder Book Co., St. Louis; The Talbot Press, Ltd., Dublin and Cork. 1928. Pp. xxii—325. Price, $2.00 *net.*

THEOLOGIA MORALIS secundum Doctrinam S. Alfonsi de Ligorio, Doctoris Ecclesiae, Auctore Jos. Aertnys, C.SS.R., S. Theologiae Moralis in Collegio Wittemiensi olim Professore. Editio undecima quam secundum Codicem Juris Canonici nunc tertio ex integro recognovit C. A. Damen, C.SS.R., Juris Can. Doct. atque in Athenæo Pontif. de Prop. Fide Theol. Mor. Professor. Domus Editorialis Marietti, Taurinorum Augustae. 1928. Pp. xx—763 et 821. Pretium, 2 voll. 8o *L.*

CONFERENCES FOR RELIGIOUS COMMUNITIES. By Albert Muntsch, S.J., author of *The Pilgrimage of Life, The Higher Life,* and *Evolution and Culture.* B. Herder Book Co., St. Louis and London. 1928. Pp. 249. Price, $1.75 *net.*

ST. TERESA'S CHRISTMAS CAROLS. Translated from the Spanish. By a Benedictine nun of Stanbrook Abbey. Burns, Oates & Washbourne, Ltd., London. 1928. Pp. 16. Price, 1/–.

DES SELIGEN ALBERTUS MAGNUS LEHRE VON DER KIRCHE. Dargestellt von Dr. Wilhelm Scherer, Hochschulprofessor in Passau. (*Freiburger Theologische Studien.* Unter Mitwirkung der Professoren der Theologischen Fakultät. Herausgegeben von Dr. Arthur Allgeier und Dr. Engelbert Krebs, Professoren an der Universität zu Freiburg im Breisgau. Zweiunddreissigstes Heft.) B. Herder Book Co., Freiburg im Breisgau, St. Louis and London. 1928. Pp. ix—141. Price, net: $1.50 (5 *M.*).

ENCHIRIDION SYMBOLORUM, Definitionum et Declarationum de Rebus Fidei et Morum. Henr. Denzinger et Clem. Bannwart, S.J. Editio decima sexta et septima quam paravit Ioannes Bapt. Umberg, S.J., Prof. in Universitate Œnipontana. B. Herder Book Co., Friburgi Brisgoviae et St. Louis. 1928. Pp. xxix—697. Pretium, $2.25.

ENTRETIENS SUR LA VIE RELIGIEUSE. Conférences données à la Maison-Mère de la Congrégation des Sœurs de Saint-Joseph de Lyon, 1914-1926. Par S. G. Mgr Bourchany, Évêque Titulaire d'Hadrumète, Auxiliaire de S. E. le Cardinal Maurin, Archevêque de Lyon. Deuxième édition. Pierre Téqui, Paris 6e. 1928. Pp. vi—216.

DER ALTAR UND SEINE AUSSTATTUNG NACH AUFFASSUNG UND ANORDNUNG DER KIRCHE. Von Prof. Dr. G. Lorenz Bauer, Dillingen a.D. Sonderdruck aus *Bonner Zeitschrift für Theologie und Seelsorge*, Jahrg. 1928, Heft 2. L. Schwann, Düsseldorf. Seiten 31. Jahres-Abonnement, *M.* 8.

MÉDITATIONS SUR STE THÉRÈSE DE L'ENFANT-JESUS DANS SA FAMILLE. Par M. l'abbé Arnaud d'Angel. Pierre Téqui, Paris 6e. 1928. Pp. 472.

THEOLOGIA MORALIS GENERALIS. De Conscientia. Ad Usum Alumnorum Seminarii Archiepiscopalis Mechliniensis. Editio quinta. Penitus recognita. H. Dessain, Mechliniae. 1928. Pp. iv—115.

SUR LES PAS DE JÉSUS. Réflexions et Lectures. Par E. Roupain, S.J. Troisième série. Desclée & Cie, Paris, Tournai et Rome. 1928. Pp. 801. Prix, $0.52.

PHILOSOPHICAL.

PRAYER AND INTELLIGENCE, Being *La Vie d'Oraison* of Jacques and Raïssa Maritain translated by Algar Thorold. P. J. Kenedy and Sons, New York. 1928. Pp. xi—56. Price, $0.85 *postpaid.*

INTRODUCTORY SOCIOLOGY. By Albert Muntsch, S.J., St. Louis University, author of *Evolution and Culture, The Higher Life*, etc.; and Henry S. Spalding, S. J., St. Mary's College, Kansas, author of *Chapters in Social History, Introduction to Social Service, Social Problems and Agencies*, etc. D. C. Heath & Co., Boston, New York, Chicago, Atlanta, San Francisco, Dallas and London. 1928. Pp. xiv—466. Price, $2.48.

SOCIAL PRINCIPLES OF THE GOSPEL. By Alphonse Lugan. Translated from the French by T. Lawrason Riggs, with a Preface by John A. Ryan. Macmillan Co., New York. 1928. Pp. xii—262. Price, $2.25.

NEWMAN ON THE PSYCHOLOGY OF FAITH IN THE INDIVIDUAL. By Sylvester P. Juergens, S.M., S.T.D. Macmillan Co., New York. 1928. Pp. xiii—288. Price, $2.75.

CERTAINTY IN RELIGION. With Appendix. By the Rev. Henry H. Wyman, C.S.P. Revised edition. Paulist Press, New York. Pp. 119. Price, $0.15.

HISTORICAL.

MEMOIR OF A SISTER OF CHARITY (Lady Etheldreda Fitzalan Howard). By Cecil Kerr. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—113. Price, $1.75 *net.*

A LIFE OF CARDINAL MERCIER. By Monsignor A. Laveille, Vicar-General of Meaux. Translated by Arthur Livingstone. The Century Co., New York and London. 1928. Pp. 251. Price, $2.50.

1878–1928. Souvenir of the Golden Jubilee of the Dedication of St. Aloysius Church, Carthagena, Ohio. Pp. 93.

THE LIFE OF THE SERVANT OF GOD, PIUS X. By the Very Rev. Don Benedetto Pierami of the Benedictines of Vallombrosa, Abbot of St. Praxede. Published under the auspices of the Postulator-General with a Preface by Baron Ludwig von Pastor. Casa Editrice Marietti, Turin (118) and Rome (119). 1928. Pp. xv—214. Price: paper, 3/–; cloth, 4/–.

THE DAWN OF CATHOLICISM IN AUSTRALIA. By the Rev. Eris M. O'Brien, author of *The Life and Letters of Archpriest Therry.* In two volumes. Angus & Robertson, Ltd., 89 Castlereagh St., Sydney, N. S. W. Australian Book Co., 16 Farringdon Ave., London, E. C. 4. 1928. Pp. xix—231 and viii—235.